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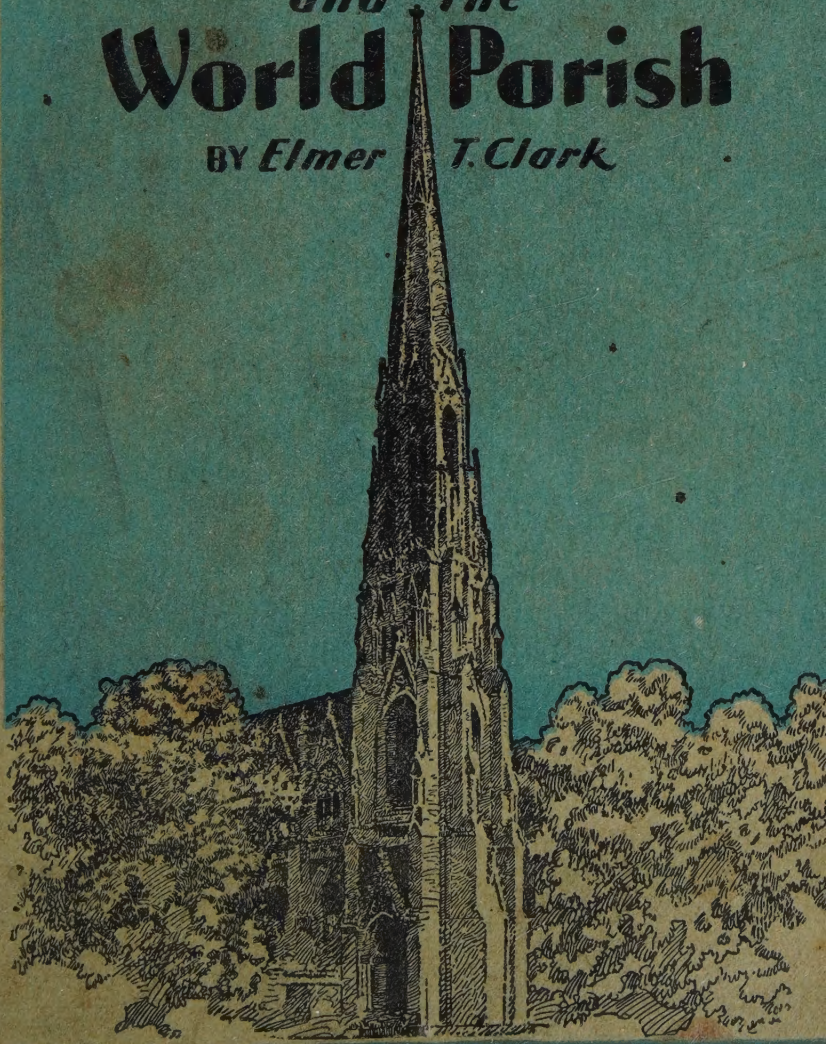
The Church and the World Parish

BY Elmer T. Clark



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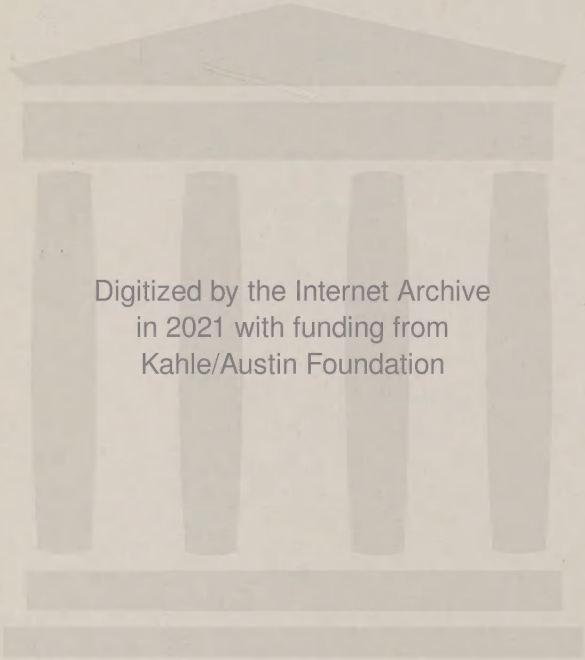

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THE CHURCH AND THE WORLD PARISH

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THE CHURCH AND THE WORLD PARISH

BY

ELMER T. CLARK

BOARD OF MISSIONS
METHODIST EPISCOPAL CHURCH, SOUTH
NASHVILLE, TENN.
1929

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BY
ELMER T. CLARK

Printed in the United States of America

PREFACE

THE present volume is written for a special purpose and with a special group in mind. The aim has been to prepare for the rank and file of Methodist people a volume of elementary facts concerning the general missionary work of their denomination at home and abroad which may be used as a textbook in the study classes of the local congregation. This general purpose will explain the nature of the material herein contained. There has been no attempt to discuss the current missionary problems or to make any contribution to the well-informed student of the subject; on the contrary there has been a studied effort to avoid assuming any previous background on the part of the reader. This has seemed necessary in view of the large circulation given to the volumes of this series. If, therefore, the student finds that the book merely covers familiar ground he is asked to bear this situation in mind.

The author is keenly alive to the educational and psychological difficulties involved in including in one text materials so divergent and requiring such differing attitudes and apperceptive bases as "foreign missions" and "home missions," and the careful reader will detect the handicap under which he has worked. In this matter the procedure has been dictated by purely practical considerations. Methodist people have long desired a factual presentation of their whole missionary program, and it has been deemed wise to include such a presentation in one volume. The arrangement will, it is hoped, make for convenience and help to unify the missionary enterprise in the thinking of the Church.

In order to give permanency to the information herein presented all statistics are stated in approximate figures only, and facts liable to change, such as the appointments of workers, are omitted.

The author has had access to most of the sources available in America, as well as the constant advice and counsel of missionaries and others who are authorities on the various fields dealt with. He has, however, designedly omitted elaborate citations and footnotes. A list of his leading sources is given at the end of each chapter and by reference to these all statements may be verified.

It is the hope of the author and publishers alike that this simple volume will be of service to the Church in its most important venture, that of Christianizing the whole world, by imparting to its membership a body of information and a new spirit of consecration to the task in hand.

ELMER T. CLARK.

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CHAPTER I

RECONSTRUCTION IN CHINA

It is small wonder that Christians, reflecting upon the Great Commission, should turn their eyes to China, and that this land should have been among the earliest objectives of the missionaries. For China has a vast extent; the whole of China, including the eighteen provinces proper, the three provinces of Manchuria, and the dependencies of Mongolia, Turkestan, and Tibet, has an area of more than four and a quarter million square miles, being larger than the United States by a million square miles.

It is the oldest and most populous of all the nations. It has a legendary history of fifty centuries. In the days of Abraham China "had already existed longer than the total life of Egypt, Babylon, Persia, Greece, Rome, and Britain." Its authentic history begins "1,500 years before the founding of Rome, 700 years before the Exodus, 300 years before the call of Abraham." It has seen the rise, power, wane, and fall of all the world empires; it was hoary with age and shining with splendor before any of the existing nations were dreamed of. What wonder, then, that the Chinese should look down upon our modern lands as upstart nations!

Great China contains perhaps 450,000,000 people, outnumbering the United States four to one. One-fourth of all the people on earth are Chinese—a fact of such momentous significance that it seems strange that

Western nations are not more impressed thereby. By sheer force of overwhelming numbers China is destined to be powerfully influential in the future.

Lying latent and untouched in China are practically inexhaustible resources which are the envy of other nations. China has more than half a billion acres of arable land. No other land can compare with her in mineral wealth. It is said that her coal areas embrace 200,000 square miles and are twenty-five times as extensive as the celebrated coal fields of Wales. One coal field in the province of Shansi can provide the coal supply of the whole world for several thousand years.

These facts indicate the strategic importance of China and the necessity of her evangelization. As goes China, so will go all Asia, which embraces one-third of the land area of the world and contains considerably more than half the population. Without China, it is impossible to even approximate the Christianization of the world.

Early Missionary Efforts

Efforts were made to carry the Gospel to China at a very early date. In the sixth century the Nestorian Christians from Syria entered the land and apparently accomplished a considerable success; but for some unknown reason their work perished so completely that only a marble tablet, unearthed in 1625, remains to tell their story. Roman Catholic missionaries entered in 1294, and these likewise gathered converts and established institutions. But in 1368 the dynasty of the Mongols gave way to that of the Mings, who turned against Christianity and exterminated it.

Then came the great Jesuit, Francis Xavier, fresh from his missionary labors in India and Japan. He made an effort to enter China but was unable to do so, dying in 1552 on an adjacent island. Other Catholics pierced the wall of Chinese exclusion in 1580, disguised as Buddhist priests. These won a few converts but compromised the faith, allowing the Chinese Christians to retain such elements of their old religions as they chose. As a result violent quarrels broke out between the various orders—Jesuits, Franciscans, and Dominicans—and these, coupled with political meddling, were fatal. In 1724 an imperial edict proscribed Christianity, the missionaries were driven away, and the Chinese Christians were forced to recant or die.

More than a thousand years had passed since missionary work had begun, and nothing important or permanent had been accomplished.

Early Protestant Missions

At the beginning of the nineteenth century the Gospel had made no headway in China. Christianity was proscribed by the state and missionaries entered at the peril of their lives. So suspicious were the Chinese of foreigners that they were permitted to trade at only a few points; at Canton the foreign merchants could not enter the city wall but could reside only along the water front outside. Chinese were forbidden to teach their language to foreigners. Foreign consuls were not recognized and envoys, if admitted at all, were received as bearers of tribute from inferior powers. Such trade as existed was in the control of the East India Company,

which was hostile to missionary effort and refused to transport Robert Morrison to China on one of its ships.

Sporadic and feeble efforts had been made by Protestants to carry the Gospel to China, first by the Dutch, then by the Quakers, and later by the translation and publication of a Chinese Bible at Serampore in India. But the first missionary work of any consequence was done by Robert Morrison, who in 1807 reached Canton. He was sent out by the London Missionary Society and traveled by way of America because of the refusal of the East India Company to carry him.

Morrison labored alone for five years before reenforcements arrived. He mastered the language, translated the Bible, a grammar and a dictionary, founded the Anglo-Chinese College, and aided his colleague, Dr. William Milne, in opening medical work. He rose to a position of eminence and respect in China. But the land was all but impervious to the Gospel. He labored seven years before winning his first convert —Tsae A-Ko, who was baptized on July 16, 1814, "at a spring of water issuing from the foot of a lofty hill by the seaside, away from human observation." Morrison and his colleagues baptized only ten Chinese Christians during twenty-five years.

Methodism Enters China

The Methodist Episcopal Church sent J. D. Collins and M. C. White to China in 1847, but these did not win a convert for ten years. The Methodist Episcopal Church, South, sent its first representatives a year later. At the General Conference which organized the

Southern branch of American Methodism in 1846 a mission to China was unanimously indorsed, and the first missionaries landed in Shanghai in 1848. They were Rev. Charles Taylor, M.D., and Rev. Benjamin Jenkins. These men settled in Shanghai, built a chapel and began evangelistic, medical, and literary work. Progress was slow and painful. In three years the first convert was made, Lieu Sien Sang, Dr. Jenkins's teacher, who became the first Chinese preacher and the founder of Methodism in the great educational and cultural center of China, the city of Soochow. No bishop visited the China Mission until thirty years after the landing of Taylor and Jenkins.

When Methodism entered China there were only a few hundred Protestant Christians in the whole empire. Most of the great boards were then represented in the field, but their missions were all confined to the British colony of Hongkong and the five "treaty ports" of Canton, Amoy, Foochow, Ningpo, and Shanghai, which were opened to foreigners by the treaty of Nanking which closed the Opium War between Great Britain and China in 1842. Hatred of foreigners and of Christianity filled the air, travel was so dangerous as to be impossible, the climate and environment speedily undermined the health of missionaries, and the evangelization of the land was consequently an arduous undertaking. In 1580 the Jesuit Father Valignani, looking from his window at Macao upon the China he was trying in vain to enter, had cried with a breaking heart: "O Rock, Rock, when wilt thou open, Rock!" Nearly three hundred years had passed and there was a slight crack in the Rock, but it was far from open.

The Culture of China

The Chinese to whom the Christians were so eager to carry their Gospel were by no means a degraded pagan people. They had a high and peculiar culture of their own. Entirely isolated from the progressive western nations and looking down upon them as inferior, China had yet developed a civilization the stability of which was attested by its great age. China had an abounding agriculture twenty-seven hundred years before Christ was born. She had her mines, tools, and money when Moses was a baby, her mills, looms, and trades unions before the pyramids were built. She had paper a thousand years before the rest of the world ever heard of it, and printed fifteen hundred years before Gutenberg ever lived.

Two hundred years before the birth of Christ China built across her northern border the Great Wall, fifteen hundred miles long, one of the greatest engineering feats of all time. Her wonderful temples and pagodas have never been surpassed for beauty. Her classical literature, which all aspiring to position in the empire had almost to commit to memory, was so voluminous as to baffle modern scholarship. But all this had contributed little to the life of the teeming millions, to whom the door of opportunity was effectually closed and who lived in a poverty, ignorance, and superstition scarcely to be imagined by the west.

The Popular Religion of China

No man knows the nature of the primitive religion of the Chinese, but it is believed to have been the Animism which has prevailed among most aborigines.

At any rate the popular religious ideas of the people show the persistence of animistic elements. For example, there is the belief in multitudes of good and evil spirits. They teem everywhere in China—in the water, the mountains, the trees, the ground, the air. They cause illness, and a favorite method of treatment has been the boring of holes in suffering bodies with red-hot needles to let the demons escape. Evil spirits must be circumvented and the good encouraged; the malevolent and the benevolent must be played off against each other. "Streets must be made crooked because the imps move in straight lines and can be stopped in their wild career by a wall. Houses must be so constructed that a solid wall shall be opposite every gate and door and window. The whole life of the people is governed by their fear of these dangerous beings, and much of their religion consists in attempts to drive them away. Exorcism, then, plays a large part in this low and yet all prevalent superstition, and many are its forms."

There is also the worship of the sun and everything related thereto. It is supposed to be a good spirit of great power. There is a peculiar efficacy about the flowers that bloom early in the spring, heralding the triumph of the sun over winter, and about the blood of the cock that crows at sunrise. Heat and light are beneficent powers, hence the value as mediums of exorcism of fires, lanterns, torches, candles, firecrackers, and burning and cauterizing the skin. A missionary secretary as late as 1928 was shocked to see a native Chinese doctor treating the face of a patient by thrusting a dozen or more long needles into the flesh and

heating each needle by igniting a ball of pitch attached to the end.

Even more widespread is the worship of departed ancestors. This is well-nigh universal among the Chinese, having received the indorsement of the great Confucius and an additional impetus by his teachings on the sacredness of human relations. In nearly every household is found some relic of a departed sire, an ancestral tablet of some kind suitably enshrined before which the family worship is performed. There is no fear or solicitude for the future state of the ancestors, there being no better form of life after death for which to prepare. But their spirits are supposed to be hovering around the grave or the old home, and "the food which is laid out before them on stated occasions is not an expiatory sacrifice, but is a sacred joint communion meal."

Ancestor worship is carried to absurd extremes and has become an intolerable burden upon the people; the rites and ritual of burial, mourning, and sacrifice are prescribed and must be carried out with Pharisaical meticulousness. "Wind and water doctors" are employed to discover lucky spots for graves and propitious times for interment, "and China presents the spectacle of thousands of unburied coffins kept above ground for weeks and months by this kind of hocus-pocus." The elaborateness and expensiveness of funerals, and the poverty and indebtedness springing therefrom, is an important element in the economic situation.

Buddhism in China

In organized form there are three great religions in

China, exclusive of Christianity and Mohammedanism. These are Buddhism, Confucianism, and Taoism. We may glance at each but in the present space cannot expound either.

Buddhism was promulgated by Gautama, in India, in the sixth century before Christ. Its central teaching is that sorrow and all the ills of life spring from desire and the road to bliss is through the total elimination of human craving. Every desire of every kind must be suppressed, and then Nirvana, the Buddhist ideal of life, will be reached. Nirvana means "going out," and it is attained through long contemplation and the suppression of all instincts, passions, ambitions, and wants. There is no soul. There is no future life. If there are any gods they are useless, unable to help man, and themselves subject to the same impermanence which characterizes all things; hence men need pay no attention to them. There is no such thing as immortality. But there is transmigration; if any desire is left at death it will appear again in some other incarnation, and keep on appearing until it is at last suppressed by the attainment of Nirvana, when the supreme blessing of nothingness ensues.

Such is, or was, Buddhism. But many changes took place as this religion spread. Gautama taught that gods were useless, even if existent, but his followers deified him, and a long line of other Buddhas besides, so that the temples enshrine millions of idols before which the devotees kowtow. The system split into two branches, the Hinayana or Southern Buddhism of Ceylon, Burma, and Siam, and the Mahayana or Northern Buddhism of China, Japan, and Korea. The former is more like

that of Gautama, although it has developed a cult of relics and images and the founder is practically worshiped. In the latter there is a supreme Deity, in direct contradiction of Gautama's teaching. As opposed to the original conception of Nirvana and the absence of a soul, the Mahayana has a large number of heavens and hells in which souls may repose in peace or suffer their deserts.

Such a religion is too complicated for the people; it must be the exclusive possession of monks and nuns who can give themselves to the life it demands. There are a million of these in China, dwelling in little temples all over the land and living lives that have discredited and brought contempt upon the whole fraternity; others have repaired to Buddhist monasteries and enjoy better reputations. To the monks the people come for religious service and instruction when the mood so moves them, but in so doing they do not necessarily become Buddhists or renounce any other religion; in fact, it is said that a Chinese may embrace all the religions of China without being sensible of any contradictions.

Confucianism

Another Chinese system is Confucianism, the system of ethics set forth by the great sage, Confucius, who lived five hundred years before Christ. This is not a religion, strictly speaking, but a set of moral codes; the sage cared little or nothing for the gods, the sacrifices, the prayers, or the worship of his people. His interests were almost wholly in the state and in the individual as a part thereof. He set forth the ideal of "the superior man" and developed a scheme of living to

cover all human relationships. These are the Five Relations—namely, those of Father and Son, Ruler and Subject, Husband and Wife, Elder and Younger Brother, Friend and Friend.

Confucianism was for centuries the state religion of China. The sage was deified, and in every center of population the people worshiped in his temples before tablets bearing his words. While having no distinct priesthood, priestly functions fell to officials of the government. Each year after the night of the winter solstice, December 22, the Emperor conducted the worship of Heaven on the largest altar ever erected, the altar of Heaven in Peking. Similar worship has been conducted with greater frequency in all the cities of China. It has been said that nearly 63,000 animals were sacrificed annually in the worship of Confucius.

Taoism, the Way of the Gods

Taoism is the third religion of China, harking back to the teachings of the great philosopher Lao-tze, or Laocius, who was born sixty years before Confucius. Its sacred book is the Tao-Teh-King, which has been variously translated; it means something like "the writing of reason and virtue." It is a gospel of inactivity; the founder himself fled when the responsibilities of life pressed upon him. Its holy book mentions a personal Deity only once, but its ethical code is unusually high.

The central thought is the Tao, the Way or Path or Road. This is an impersonal principle of life which pervades the universe, a concept which has never been very clearly understood. In the teaching of Taoism

there first appears the doctrine that one should love one's enemies and return good for evil, a sublime passage reading: "To those who are good to me, I am good; and to those who are not good to me, I am also good; and thus all get to be good. To those who are sincere with me, I am sincere; and to those who are not sincere to me, I am also sincere; and thus all get to be sincere."

Taoism, like Confucianism, has been made into a religion. Lao-Tze has been canonized, declared to be a former emperor, and the dogma of a supernatural conception has developed around him; the state has ordered sacrifices made to him, and he has been made a member of the Taoist Trinity. But in later days Taoism has sadly degenerated into polytheism, witchcraft, occultism, and devil worship. The morality of its priests is in ill repute. It is "the most silly jumble of superstitions that can anywhere be found. It is the worst side of Chinese religion." Yet it is said to have 43,000,000 adherents.

Decline of Old Religions

These ancient religions are steadily losing influence in China and no longer constitute a formidable obstacle to the progress of Christianity. The ancient worship of heaven as a state rite has been abandoned since the overthrow of the Manchu dynasty in 1911, and the Confucian temples are well-nigh deserted, though the ethical teachings of Confucius command respect. This ancient system has suffered much from the ill-repute of its monks until it is a negligible factor in the newer China. As for Taoism, the progress of education has

condemned its absurd and superstitious practices, so that it has lost whatever power as a religion it ever possessed.

The new China has declared war on the gross superstitions and heathen religious practices still largely prevalent among the common people. In some provinces the government has dismantled the heathen temples and destroyed the images. It is reported that heavy taxes are to be levied upon all idols and upon the temples containing them, the ultimate object being to discourage idol worship. All this is, of course, a by-product of Christianity and the enlightenment which the Gospel has carried to China and may be regarded as a triumph for missions. But it has left this great land without a religion, thereby providing a great Christian opportunity not only, but also placing upon the Church a responsibility for replacing that which it has destroyed with the religion of Jesus Christ.

China and the Nations

In order to understand the present missionary situation in China it is necessary to have clearly in mind the modern history of that country. Let it be recalled that until near the middle of the nineteenth century China lived in practical isolation from the rest of the world. She disdained all other nations and refused their nationals admittance to her territory. British, Portuguese, and Dutch traders were allowed to trade at the port of Canton but were not allowed to enter the city itself.

Then in 1840 Great Britain began the Opium War against China, its real object being to force Indian

opium upon Chinese markets and to open China to foreign trade. This was done. Five cities were thrown open to foreign trade as "treaty ports." From this time foreign encroachments upon Chinese territory and sovereignty were constant. By means of "unequal treaties" forced upon China from time to time the foreign traders assumed almost complete control of the nation, encroaching to the point of almost dividing her territory among the western commercial powers.

This was accomplished by means of three clauses inserted in the unequal treaties: (1) A "most favored nation" clause provided that any concession won by any nation from China was automatically extended to every other. (2) Foreigners were given control of Chinese customs and allowed to collect all tariffs, while China was forbidden to levy a tariff on foreign goods of more than five per cent. (3) Foreign nations were granted "extraterritoriality," that is to say, their citizens residing in China were not to be subject to Chinese law but in cases between themselves and in which they were defendants they were to be tried in courts set up by their own countries. Thus we find foreign courts with foreign judges administering foreign law in all the leading cities of China, a flagrant infringement of Chinese sovereignty.

These clauses operated to deliver China effectually into the hands of foreign nations greedy for her gold. She was bankrupted by tariff control and insulted by extraterritoriality. In her leading cities foreigners live in their "concessions," and foreign policemen patrol the streets; at one time Chinese were actually forbidden to enter the public parks in certain sections of the cities.

Foreign soldiers were maintained on Chinese soil and foreign gunboats plied her internal waters. Foreign governments openly manipulated to detach parts of Chinese territory. Whatever excuse there may have been for many of these restrictions upon China, they constituted an intolerable insult in the eyes of the Chinese themselves. The advance of Christianity in China has been greatly hindered by the actions and attitudes of the so-called Christian powers.

The Awakening of China

In due time China awoke to the realization of her condition. This awakening was also due to Christianity. The mission schools had spread modern education among a considerable section of the population. Intelligent young Chinese traveled abroad and studied in the universities of Germany, England, and America, which universities had all been developed under the Christian motive and direction. These students carried back to China the modern ideas of democracy, freedom, economic opportunity, and human brotherhood. These ideas spread like wildfire among the more intelligent Chinese, and by the beginning of the twentieth century all China was astir, resolved to break the shackles of foreign domination, embrace modern civilization, and take her place among the great and enlightened nations of the world.

These aspirations were given voice by Dr. Sun Yat Sen, the great political prophet of modern China. He enunciated the famous "Three Principles of the People" on which a new China should be built: (1) Nationalism, or the arousing of a national consciousness among the

people and welding them together into a nation. (2) Democracy, or bringing the people to the point of sharing in and directing their own affairs. (3) Livelihood, or insuring the means of comfortable living to all the people.

On these principles Dr. Sun organized Chinese in all parts of the world. His instrument became the Kuomintang or the Nationalist party. He was not deceived as to the nature of the task before him, nor did he expect a quick realization of his ends. He conceived various stages in the operation of his program: First, the overthrow of the Manchu dynasty; second, a period of military control or dictatorship, in the course of which the land should be unified and the foreign grip released; third, a period of tutelage, when the people would be trained under a benevolent government until able to govern themselves; fourth, democracy, in which control of affairs should be shifted to the people.

Along these lines the destiny of China has moved for thirty years with remarkable directness. The country is now endeavoring to pass from the second to the third period of development; the country has been unified by military power, a benevolent and paternalistic government has been established, and this government is trying to secure itself in power in order to begin the tutelage of the people for democracy.

Missions in the New China

Many aspects of the awakening of China caused great uneasiness in missionary circles. A distinct antiforeign and anti-Christian spirit swept the land. The Boxer uprising of 1900 resulted in the massacre of thousands

of Christians, foreign and native. Minor outrages were committed from time to time in the course of the disturbances that followed, culminating in the Nanking outrages of 1927, when the foreign part of the city was looted, missionary property destroyed and damaged, and one missionary murdered. It was feared that China might turn definitely against Christianity and make another attempt to eradicate it.

But such was not the case. Certainly there was, and is, much opposition to Christianity on the part of devotees of the heathen faiths which have been undermined; in this respect China does not differ from all other non-Christian lands, which have opposed the Gospel from the beginning. But the sudden outbursts in China were antiforeign mainly, and anti-Christian only incidentally. And it is not surprising that China should have flamed against the foreigner in a wild and disturbed period, in view of the foreign encroachments upon Chinese rights and territory and the enviable position of foreigners in the country.

But with the coming of order out of a generation of chaos it is seen that Christianity never had so great an opportunity in China. Never did the Gospel have so sure an entrée to Chinese society and the Chinese heart. If the Church could only perceive this opportunity, appreciate its significance, and grasp it with unwonted zeal, mighty China could be speedily won for Christ.

What are the signs of this new opportunity? The old religions of superstition are dethroned and impotent. Christian ideals control the nation, even though often unrecognized and unacknowledged. Christian leaders are everywhere in the ascendancy; seven of the ten

members of the present government are Christians; the wife of the president is a Southern Methodist and his son is a student in a Southern Methodist school. The nation has definitely and avowedly broken with the whole old past and is eagerly seeking a new social principle and a new philosophy of life. Christian educational and medical institutions are the outstanding institutions in China and producing the future leaders of the country. There has arisen a virile and devoted Chinese Church, a million strong and with an able and consecrated leadership, eager and anxious to march by the side of the missionary agencies to complete the evangelization of China. Though perplexing problems are present to be solved, the day is one of unprecedented opportunity. May it not be lost through a vacillating policy and a parsimonious spirit on the part of American Christianity!

The Church in China

A century and a quarter has passed since Morrison, the first Protestant missionary, landed in China. Since that time constant efforts have been put forth by the Protestant world to evangelize that immense country. With what results? The greatest results cannot, of course, be measured; they are largely indirect and are represented by the new China, including the whole social situation and the very atmosphere of the times. But what are the concrete results, in terms of the Chinese Christian Church? In this summary we will omit Roman Catholicism, which, though it has been working longer and claims a larger constituency, has never exerted an influence in China at all comparable to that of Protestantism.

Using the latest complete statistics available, published in 1925, we find that 136 distinct missionary agencies are working in China. These maintain a foreign staff of 8,000 workers, which is supplemented by a staff of nearly 30,000 Chinese workers. There are nearly 6,000 organized Churches, with regular services being held in as many other places. Fewer than 200 of these congregations are self-supporting, however. The Chinese Protestants contribute three-quarters of a million dollars annually for Church work.

It is somewhat difficult to estimate Church membership in China as it is estimated in America owing to the differing relations sustained by the people. The whole Protestant Christian community is perhaps about a million souls. Half of these are baptized communicants, while considerably more than a hundred thousand are classed as "baptized non-communicants." More than a quarter of a million others are converts undergoing Christian instruction preparatory to baptism and membership.

The institutional program of the Protestant forces in China includes 25 colleges and universities and 125 theological seminaries and Bible institutes, all of which enroll about 7,000 students. There are also 200 kindergartens, 7,000 elementary schools, 20 industrial schools and 40 teacher-training institutions, all enrolling 300,000 students. In the field of benevolent service there are perhaps 300 hospitals, 500 dispensaries, 40 orphanages, 15 leper asylums, and perhaps 30 similar institutions.

Thus is constituted a Church of considerable magnitude, even though infinitesimal in the midst of a non-

Christian population which outnumbers it four hundred to one even when all possible latitude is allowed in the counting of Christians, and a thousand to one when actual Church members alone are considered. If the size seems small against the background of a century's effort and sacrifice, it must be recalled that the influence of Christianity is far greater than the numerical strength of the Church indicates. The Gospel has just now been thoroughly planted and is only beginning to take root; the million won are but the first-fruits of a teeming multitude which will be gathered if the missionary agencies do not falter.

Southern Methodism in China

Southern Methodism has confined itself to sections of two provinces, Kiangsu and Chekiang. All its work lies within two hundred miles of Shanghai. It is the most compact of all the missions, and therefore one of the most efficient; it has not suffered the interruptions experienced by some of the more widely extended and loosely organized missions during the recent disturbances. Though small in area, the territory occupied by the Methodist Episcopal Church, South, is perhaps the most important and strategic section of China. It contains Shanghai, the greatest port and commercial center of China, Nanking, the new capital, Soochow, the cultural and educational center, Huchow, the silk city, and the important cities of Changchow, Sungkiang, and Wusih. Southern Methodism is represented in all of these and in a large number of smaller cities and villages.

In 1876 Bishop E. M. Marvin went to China, accom-

panied by Rev. (later Bishop) E. R. Hendrix, and the mission was regularly organized and six Chinese preachers were ordained. At that time the Church consisted of three missionaries, six Chinese preachers, six helpers, 104 members, and 141 Sunday school students. A new era was ushered in by the organization of the mission; the ground work had been laid and progress was then steady. Ten years later, in 1886, the China Annual Conference was organized, with six members, one preacher on trial, 146 lay members, and 576 Sunday school students.

A healthy growth has characterized the China Conference since that day. In 1928 there were 7 presiding elders' districts, 93 congregations arranged in 63 charges, 13,000 members and 14,000 other adherents, and a full complement of Sunday schools, Epworth Leagues, and missionary societies. There were 4 hospitals with 52 doctors and nurses, and 60 educational institutions enrolling approximately 7,600 students and employing 452 teachers. The Church had 78 houses of worship worth $290,000 and 73 parsonages valued at $146,000. The contributions of the people to all Church causes totaled $49,000.

Evangelistic Work

While all missionary activities, including educational and medical work, are distinctly evangelistic in aim, primary emphasis is laid upon the direct preaching of the Gospel. Evangelism is carried on through the regularly established Churches, in China as in America. Most of the charges have two or more pastors, many circuits having as many as five; one of these is usually

designated as chief or senior pastor and the others labor under his direction. With such a staff it is possible to provide adequate service for all the congregations of the circuit and to evangelize the villages in which groups have not yet been organized. There are few railroads in China and travel is largely by houseboat. District evangelists, accompanied by native Bible women, travel about the country in these craft, conducting meetings and distributing Christian literature. Converts are organized into bands of "seekers" and undergo instruction until fitted for Church membership. So the Churches are established.

Most of the Churches are small, but many are great city congregations comparing favorably with city Churches in America. In Shanghai the Moore Memorial and the Young J. Allen Memorial Churches are large, self-supporting congregations; the same is true of St. John's Church in Soochow, which accommodates a thousand worshipers. Such Churches commonly have two pastors, a Chinese and a missionary; not infrequently the Chinese is the chief pastor and the missionary his assistant.

There are institutional Churches at Soochow, Shanghai, Huchow, and Changchow. In these one of the pastors, usually the missionary, is superintendent of the institutional features. The women missionaries work in connection with these congregations, operating kindergartens, classes, and social service work of all kinds and also carrying on city evangelistic work among the Chinese women. At Soochow the women maintain the interesting Moka Garden embroidery mission among the textile workers; at Wusih they also have a

social and evangelistic mission among the women working in the silk filature.

Medical Work

The Methodist Episcopal Church, South, maintains three hospitals in China, at Soochow, Huchow, and Changchow, and also shares with other missions in the operation of the Margaret Williamson Hospital at Shanghai. The Soochow Hospital ranks as one of the finest in China. It usually admits six hundred or more patients annually and gives a thousand treatments a month in its out-patient department. The Changchow General Hospital serves more than a thousand in-patients. A still larger service is rendered by the Huchow Hospital, which in 1928 admitted 1,560 patients. All the Methodist hospitals treat nearly thirty thousand patients each year. A chaplain and a Bible woman carry on evangelistic work in each institution.

Educational Work

Southern Methodism has an extensive educational program in China. The system is headed by Soochow University, with its various branches, which will be mentioned later. At Sungkiang there is a Bible Training School for the education of Christian workers. Preachers are trained at the Nanking Theological Seminary, which is a union enterprise. Methodism also unites with other missions in maintaining Ginling College at Nanking.

Numerous elementary and middle schools are also maintained by the Church, the outstanding of which are as follows:

Institution	Location	Attendance
Hayes-Wilkins Bible School	Sungkiang	100
McTyeire School	Shanghai	800
Laura Haygood Normal	Huchow	250
Virginia School	Huchow	100
Susan B. Wilson School	Sungkiang	125
Atkinson Academy	Soochow	225
Davidson Girls' School	Soochow	300
Centenary Institute	Changchow	120

In addition to all the above many primary schools are operated in all the districts. These are usually in connection with the Churches and exert a tremendous Christian influence in all the communities.

Soochow University

The greatest Methodist educational institution in China deserves special mention. It has been called "one of the unique achievements" in education. Soochow University is a coeducational institution consisting of six units, only two of which are located at Soochow. These units are as follows: Soochow University, Department of Arts and Sciences, at Soochow; Soochow University School of Law, at Shanghai; Burke Bible Training School, at Sungkiang; First Middle School, at Soochow; Second Middle School, at Shanghai; Third Middle School, at Huchow. These units have a combined enrollment of about fourteen hundred students. Affiliated with the system are primary schools at various places, enrolling more than fifteen hundred students. The Law School is the most notable institution of its nature in all China and numbers among its faculty and alumni many of the greatest jurists of China.

The President of Soochow University is Mr. Y. C. Yang, a product of the institution who was also trained at Harvard and Georgetown in America. He is an outstanding Christian and Methodist layman. Having risen to distinguished place in the Chinese government, serving his country in diplomatic positions in the United States, Great Britain, the central government at Peking, and at the League of Nations, he accepted the presidency of the university from a sense of duty and loyalty when it became necessary to transfer the institution to Chinese administrative control.

The Financial Outlay for China

The great evangelistic, medical, and educational program so hastily sketched above is carried on for a relatively small annual cost to the American Church. The appropriation for China from the Board of Missions, both General and Woman's sections, is about $270,000 per year. The smallness of this sum will be realized when it is recalled that the work mainly dependent thereon includes the support of more than 150 Americans, men, women, and children, in China, including their travel; approximately 700 Chinese workers; 60 educational institutions training nearly eight thousand students; four hospitals, and a large number of social service centers; the taxes, insurance and upkeep of property running into the millions in value; with miscellaneous expenses of many kinds.

The Mission in Manchuria

The virility of the Church in China is attested by the fact that it has established a mission of its own in

Manchuria, the great territory, containing three provinces, lying northeast of the eighteen provinces of China proper. Manchuria is the ancient home of the Manchus, who came to the throne of China in the middle of the seventeenth century and ruled continuously until overthrown by the revolution in 1911. Manchuria is a vast domain in itself, having an area of nearly half a million square miles, including a section from Mongolia added in 1907. The population is about twenty million and is rapidly increasing. The soil is very fertile and there is an abounding wealth in natural resources. These resources have scarcely been touched. There are a hundred million acres of land uncultivated; there are vast primeval forests inhabited by savage beasts.

Since the beginning of the disturbances in China large numbers of Chinese have poured into Manchuria. Thither also have flocked Koreans, seeking the freedom and livelihood impossible at home. Japan has long had her eyes on this great empire and has pushed her colonists in. Russians also have entered in throngs. Manchuria to-day has a polyglot population; the capital city of Harbin is "the crossroads of the world" and one of the most cosmopolitan centers anywhere to be found.

Into this vast section the China Annual Conference has sent missionaries to follow the Chinese immigrants, undertaking the mission on its own initiative and at its own expense. The work is directed by a special Manchurian Mission Board of fifteen members, only two of whom are Americans. Each presiding elder is appointed Secretary of Manchurian Mission Work for his district and an annual assessment is levied for the

support of the mission. The work centers in Harbin and is Chinese exclusively, other agencies carrying on activity there among Koreans and Russians. The Chinese staff is small, consisting of three or four workers, men and women. The budget of the Mission is nearly $5,000 a year, all raised by the Church in China.

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CHAPTER II

THE CHRISTIANIZATION OF JAPAN

THE empire of Japan consists of a chain of 4,223 islands lying in the north Pacific ocean off the coasts of China and Siberia, the peninsula of Korea, and Port Arthur and Dairen (by lease) on the Liaotung peninsula just west of Korea; in addition, Japan holds a mandate over the islands in the adjacent Pacific which formerly belonged to Germany. The Japanese themselves declare that the great god Izanagi dipped his spear into the ocean and let the drops therefrom fall in the shape of islands, thus forming Japan proper. The sober truth is that the islands came up out of the ocean by volcanic action. The southernmost island, Formosa or Taiwan, was acquired from China in 1895, Port Arthur and Dairen were won from Russia in 1905, and Korea was annexed in 1915.

If laid out along the eastern coast of the United States the entire archipelago of Japan would stretch from Cuba to Labrador, a distance of about 1,500 miles. The whole empire has an area of 260,738 square miles and a population of more than 80,000,000. Only 600 of the 4,223 islands are inhabited. There are five main islands: Formosa, in the far south, Kinshiu, Shikoku, Hondo, the main and largest, and Yezo or Hokkaido, the northernmost. Hondo is more than a thousand miles long and contains more than half the total area of Japan proper; here also are found most of

the people, the largest and most important cities, and the center of Japanese life and culture.

Japan is a rough and rugged country. Few spots are far removed from either the mountains or the sea. The land is so mountainous that only 17 per cent of its area can be cultivated; the coast is so deeply indented that the coast line measures 13,000 miles, one to every eight square miles of surface. The resources of Japan are far below the actual needs of its people, a fact which explains the eagerness of Japan to secure a foothold in China, Manchuria, or any other place where her surplus population may be maintained. Naturally, there is comparatively little agriculture, rice being the principal crop. Three-fifths of all the arable land is held by small peasant proprietors in farms of about one acre in size. More than 600,000 families are fisher folk, fish being a staple article of diet. There are few minerals, but the resources in water power capable of being converted into electricity are practically inexhaustible. More than four million people, one-third of whom are women, are employed in mines and factories.

Early Japan

Japan has no such stretch of history as China, although her records, legends, and myths run back to the seventh century before Christ. We may gain some idea of what the aboriginal inhabitants were like from the Ainus, the half-pagan remnant of a pagan people who are still found in the northern islands. They are squat and hairy people, with bushy beards which often reach the waist, and are usually degenerate and dirty drunkards. Their religion combines the worship of the

totem bear and the fetish, which is usually a rude human figure whittled out of wood and stuck into the hearth for protection.

The Japanese people, with a confidence which is refreshing even if mistaken, date the beginning of the reign of their first emperor, Jimmu Tenno, as 660 B.C., and name 123 emperors of the same dynasty who have reigned without a break down to this very hour. This first emperor was the grandson of one Prince Fire-fade, who was the son of Ninigi, who was sent from heaven by his grandmother, the great Sun Goddess, Amaterasu, for the specific purpose of ruling Japan. Thus the emperors of Japan, including the one now reigning, not only rule by divine right but are themselves actually divine.

This theory, which has seldom been advanced in the history of nations, and never in modern times, is not an idle tradition but a living reality in Japan. Article I of the Japanese Constitution assures the rule "of the dynasty which has reigned in an unbroken line of descent for ages past." When the Japanese child goes to school he finds on page one of his textbook: "The Ancestress of His Imperial Majesty is the Goddess Amaterasu." In keeping with this theory of divinity the "sacred and inviolable" emperor is an all but absolute monarch—at least the nearest approach thereto now remaining in the world. This worship of the person of the emperor has given a remarkable stability to the throne through the ages and has made patriotism synonymous with religion.

Anything approaching authentic history does not begin until about the fourth century, A.D. Such

culture as Japan possessed and later received came to her from China, by way of Korea. Falling in readily, at least as an experiment, with every new idea presented, Japan impressed them all with her own stamp and incorporated them into her life. We cannot trace here the events of her long history. Suffice it to say that down until the middle of the nineteenth century Japan was a typical oriental land, heathen, backward, exclusive, and desiring nothing so much as to be left alone by the rest of the world.

Breaking Down the Walls

The beginning of modern progress in Japan dates from 1854, when Commodore Matthew Calbraith Perry of the United States Navy smashed the walls of Japanese exclusion and thus made room for the entrance of western ideas and culture. Since 1639 the island empire had been closed to foreigners. But by the middle of the nineteenth century the foreign traders became more and more insistent, and President Fillmore resolved to crash the gates. Perry was dispatched with two steam frigates and two sloops of war, manned by 560 men. He landed and delivered a letter from the President to the Shogun, demanding friendship, commerce, access to coal and provisions for American ships, and humane treatment for sailors shipwrecked on Japanese coasts. Then he sailed away to China, leaving astounded Japan in an uproar to consider the matter. He returned on February 13, 1854, this time with ten ships and two thousand men. The Shogun yielded to the inevitable, and the treaty of Kanagawa was signed on March 31. Other powers were instantly

on hand. Great Britain secured a treaty on October 31, 1854, Russia on February 7, 1855, and Holland on January 30, 1856.

The Progress of Japan

With her old-time characteristic avidity Japan now laid hold on everything in sight. She threw her gates wide to every element of western civilization, appropriating them all and bending them to her needs. She adopted western education, science, methods, institutions, military tactics and equipment. Soon all Japanese children were in modern schools under compulsory attendance laws, while hospitals, trains, electric appliances, sanitary systems, factories, and all other modern discoveries filled the land. The world had never before witnessed such a wholesale and rapid adoption by a nation of the institutions of others. The transformation was as sudden as it was startling, in less than two generations bringing Japan into the ranks of progressive and modern nations.

Soon the island empire felt able to try conclusions with her neighbors in the field. In 1894 the world was amazed when the seventy thousand soldiers of Japan easily crushed the ponderous Chinese army of a million men. In 1904 the Japanese similarly defeated the hosts of Russia. These victories gave prestige, as well as territory, to Japan and by 1918, only sixty-four years after the coming of Perry, Japan sat at the council table of the nations as a Great Power, the first oriental country to gain such recognition.

To-day Japan has a complete system of education ranging from a thousand kindergartens to five imperial

universities and a dozen other institutions of university rank; her chief glory lies in the fact that nearly one hundred per cent of her children of school age are in school. Her navy is second only to those of Great Britain and the United States. A few thousand Ainus remain in semibarbarism on detached islands and Formosa is not yet wholly subjugated, still harboring several thousand head-hunters, but to all intents and purposes Japan has "arrived."

The Religion of Japan

Though a clear product of Christian forces and ideals, Japan is not a Christian nation; she is the only modernly civilized nation on earth which still clings to heathen religions. For the first time a non-Christian nation exercises the influence and occupies the position of a Great Power, a fact which is a matter of serious concern to the Christian forces of the world.

The ancient religion of Japan is the Shinto, "The Way of the Gods." It was originally a system of spirit and nature worship; at Kizuki there remains an old shrine at which, "in the god month, all the gods are still supposed to assemble for the discussion of human affairs" and where "the priestesses still dance the dance they performed before Amatersau in her cave refuge."

There are three aspects of Shintoism deserving of notice: spiritism, ancestor worship, and reverence for the imperial house. The key to Shinto is the *Kami*, or spirits. Of these there is an innumerable multitude, "eight hundred myriads," representing stellar bodies, the elements of earth, air, fire, and water, natural phenomena, prominent natural objects, as mountains,

rocks, trees, and caverns, men, animals, manufactured objects, or anything conspicuous or exalted. The Sun Goddess has always held a foremost place in the pantheon. A pure monotheism has never appealed to the Japanese mind; the country has always been polytheistic. According to official records in 901 A.D., 3,132 gods were worshiped in 2,861 shrines, but the number of deities has multiplied until 120,000 shrines are now needed for their worship. Many of these shrines are under government supervision; among these are 100 devoted to mythical gods, 25 to members of the imperial family, 30 to heroes, 6 to sacred swords and dragons, etc.

The veneration of ancestors is as prominent in Japan as in China; "to this day no Japanese household is complete without its god-shelf with the tablets of the deceased before which prayers and sacrifices are offered."

Reverence for the emperors of Japan is tne outstanding feature of present-day Shintoism; in fact Shinto has since 1899 been a purely secular organization embodying the spirit of patriotism, though retaining its shrines and priesthood and, so far at least as the common people are concerned, the worship of the gods. The Japanese word for "government" is derived from the word that means "worship," and the sole original function of the sovereign seems to have been the service of the Kami. We have already noticed the theory of imperial divinity, derived from the tradition that the first emperor, Jimmu Tenno, was a direct descendant of the Sun Goddess.

Shinto is on the decline in Japan. In fact, pure

Shinto is practically dead. What remains has been considerably adulterated with Buddhism. In its religious aspects it remains almost exclusively the possession of the more ignorant classes, who continue the worship of the multitudinous gods; to the more enlightened it is identical with patriotism. It is split into thirteen sects and in 1920 all these reported 120,000 shrines, with nearly 65,000 priests and 17,000,000 adherents.

Japanese Buddhism

In the sixth century, A.D., envoys from China arrived in Japan with Buddhist books and a letter to the emperor earnestly commending the new religion. The latter dignitary was greatly impressed, especially as the envoys were willing to grant his request for military assistance against his enemies, and admitted the new faith by appointing the Koga clan to propagate it. Buddhism, thus established, grew rapidly and threatened to swallow up Shinto in spite of the determined opposition which was kept up. The issue was settled by a happy thought. Smallpox having been brought from Korea in 735 A.D., the priest Gyoki was sent to the great shrine at Ise to consult the Shinto gods. He returned with the announcement that the gods of Shinto and Buddhism were the same, the Sun Goddess herself had declared that the divinities of Shinto were avatars of the Buddha.

This was "a wholesome doctrine and very full of comfort" for distracted Japan, and from it there issued the peculiar blend of Shinto and Buddhism known as Ryobu or the Twofold Doctrine. At Nara was erected

the Daibutsu or great image of Buddha, over fifty feet high and cast from a million pounds of copper. Henceforth the deities of Shinto and Buddhism have lived side by side, even in the same temples, and have shared the worship of the people. Buddhism in Japan has twelve recognized sects, with half a hundred subsects, 116,000 priests, 70,000 temples, and 46,000,000 adherents.

Confucianism

Shintoism provided no doctrines, no discipline, no ethics, no moral code. Buddhism provided a way of life for monks and priests, but offered little to the laity. The lack thus evident was met by Confucianism, which came from China about the same time Buddhism crossed over. But it was radically transformed in Japan, so much so that it would not be recognized by the great Chinese sage if he should reappear on earth. It will be remembered that Confucius built his system of ethics—it is hardly a religion—around various human relations. His first relation was that of father and son, the basis of ancestor worship; in Japan it became that of ruler and subject, reënforcing the Shinto veneration of the emperor. In China the emperor ruled as the Son of Heaven so long as he ruled well, and there were frequent changes of dynasty; in Japan he is the Son of Heaven by virtue of descent from the Sun Goddess, hence himself divine, and the dynasty never changes. In China the scholar holds first place and the soldier the lowest; in Japan peace has never been especially cherished and the soldier stands at the top of the social ladder. Confucianism was made to bolster such a

scheme of things. It became the philosophy of the old Samurai, the conservative warrior class, in whom the scholar and soldier were combined, and the sword, "the Soul of the Samurai," became its symbol.

Shintoism, Buddhism, and Confucianism are the three leading faiths of Japan. On the fringes of things, however, a few "raw heathen" still linger. Mention has already been made of the fetish worshiping Ainus, the aboriginal animists of which about 18,000 still remain in southern Sakhalin and the northern part of Japan proper. In Formosa there remain perhaps 80,000 aborigines of Malay descent. These are largely superstitious animists who still practice head-hunting, in spite of the efforts of the Japanese government to bring them into subjection. There is also a savage or semi-savage tribe called the Amia, who hold beliefs a little higher than animism, having been tinctured somewhat with Christian views.

The Coming of Christianity

While laboring in the Malay peninsula and adjoining islands, the great Jesuit missionary pioneer, Francis Xavier, met and converted an escaped Japanese murderer, Anjiro. From him the priest learned of Japan, and receiving an invitation from some Japanese "king" or chieftain Xavier proceeded thither, accompanied by one Father Fernandez and by Anjiro as guide and interpreter. These first Christian missionaries landed on August 15, 1549, to the salvos of Portuguese ships lying at Kagoshima. They were well received by princes and people, and as the Japanese exercised their proclivity of accepting and utilizing

everything presented to them, the new religion spread rapidly. Xavier labored in Japan for twenty-seven months before departing on the vain mission of entering China, leaving the work in Japan in the hands of Fathers Fernandez, Torres, and Lawrence, the last named being a native convert and the first Japanese Jesuit.

Xavier never learned the Japanese language, preaching always through Anjiro. But he achieved a really phenomenal success, especially on the island of Kyushu. He built the first Christian Church in Japan, at Yamaguchi on land given him by Prince Surosoki, which he called *Daidoji*, or the Temple of the Great Way. He left behind him nearly a thousand converts.

The work continued to spread. Pope Paul V permitted other orders to enter Japan, and Franciscans, Dominicans, and Augustinians came to share the activity with the Jesuits. Many Daimyo, or chieftains of the clans, were converted, schools and hospitals were founded, and the number of Christians reached the neighborhood of a million. It seemed as if Japan would be won for Christianity. Then came the wreckage of the whole program and one of the most terrible persecutions of history.

In 1603 power was assumed by Iyeyasu, the first of the Tokugawa Shoguns, who in his famous "legacy" described Christianity as an "evil faith." Persecution began in 1612, when the Franciscans were put down and 86 Jesuit Churches and houses destroyed. Christianity was disallowed by an edict in 1614. Further edicts against the foreign religion were issued by the successors of Iyeyasu in 1617, 1624, 1633, 1634, and

1637. Every Daimyo was required to be a Buddhist and every individual to be enrolled in a temple. Inquisitors, or Christian *bugyo*, were appointed to hunt down members of the proscribed sect, who were forced to trample upon pictures of Christ and the Virgin or be tortured to death. On every highway appeared the *Kosatu* or signboards threatening death to Christians and offering rewards for their betrayal. This was perhaps the most thorough and systematic persecution to which the Christian religion was ever subjected. It has been estimated that 280,000 Christians were murdered during these persecutions, and by all manner of horrible devices.

Lecky cites this as one of the few persecutions which achieved its end. But such was hardly the case. Modern missionaries reported that they found the marks of Xavier's influence everywhere, and on March 17, 1865, Roman Catholic missionaries actually found near Nagasaki a community of 2,500 Christians who had in obscurity kept their faith for nearly three hundred years; the date is now celebrated by "the Feast of the Finding of the Christians."

Entrance of the Protestants

Immediately after Japan was opened to commerce by Commodore Perry, Mr. Townsend Harris was sent as American Consul-General, and in 1859 he secured a treaty which extended religious tolerance and abolished the odious "trampling on the cross." American Protestantism had been watching the situation and was prepared to enter. The first missionary was Rev. John Liggins, who landed on May 2, 1859, and

who was joined a month later by Rev. C. M. Williams. Both of these were missionaries of the Protestant Episcopal Church, in China, and they reached Japan even before residence was permitted under treaty provision. These constituted the vanguard. Before the end of 1859 the Presbyterian Church had sent Dr. J. C. Hepburn and the Dutch Reformed Board had sent Dr. D. B. Simmons, Rev. S. R. Brown, and, the most distinguished of all, Rev. Guido F. Verbeck, while early in 1860 Rev. Jonathan Goble, who had been a marine in Perry's expedition, landed as the representative of the American Baptist Free Missionary Society. Verbeck, a student in an American seminary, was born in Holland and Dutch was his mother tongue, and he was sent to Japan largely because of the ancient friendly relations between the Japanese and the Dutch; he rose to a position of great prominence in Japan and in 1877 was decorated by order of the emperor.

Gowen, in his "*An Outline History of Japan*," says that in 1868 there were only four known Christians in the empire. Missionary work was not easy. Persecution was renewed and continued until 1873; at one time several thousand Christians were arrested and deported from their villages. Many times the missionaries were warned that their lives were in danger; on one occasion a man came to Rev. George Ensor for the purpose of assassinating him but was himself converted and became a Christian worker. The missionaries were watched by government spies and spies were assigned to them as teachers; Verbeck's teacher, a spy, left in terror at the suggestion of translating the Scriptures. "We found the natives not at all accessible touching religious matters," re-

ported Verbeck. "When such a subject was mooted in the presence of a Japanese, his hand would almost involuntarily be applied to his throat, to indicate the extreme perilousness of such a topic."

Early Progress

Nevertheless some progress was made. Services were held in the American consulate or in private homes, but in 1862 the first Protestant Church building in Japan was erected at Nagasaki, though only foreigners attended it. The first recorded Protestant convert, Yano Rinzan, "a shaven-headed Buddhist, a *yabu-isha* or quack doctor," was baptized in November, 1864. The next were two brothers, Murata Wasaka and Ayoba, both notable men of the empire, the former being a minister of the Daimyo of Saga. The conversion of these two nobles, which grew out of the finding of a Dutch New Testament floating in the bay of Nagasaki by Wasaka, who was in charge of a patrol assigned to watch foreign vessels, is one of the romances of missionary history. They were baptized by Verbeck in May, 1866. When the conversion became known the Daimyo of Saga was ordered to punish Wasaka, but the latter was unmolested, although some of his books were burned.

Another romantic story is that of Joseph Hardy Neesima. He was a Japanese boy, a son of Samurai parents, who as a lad renounced idolatry and, becoming impressed by the opening words of a Chinese translation of the Bible and his dreams of the western world, left Japan as a stowaway on an American schooner in 1864, committing thus an offense punishable by death.

Landing in Boston, he was befriended and educated by the owner of the vessel, from whom he took the names "Joseph Hardy." He became interpreter for the Japanese embassy which visited the United States in 1871, obtained a pardon for the crime of leaving his native land, and returned to become the founder of Doshisha University and one of the greatest Christian educators of Japan.

The Church in Japan

Though not spectacular since 1890, the growth of Christianity in Japan has been steady and substantial. The Protestant community to-day numbers approximately 180,000 souls. The Christian influence in the social order is, however, much greater than the numbers indicate. In the words of the *Japan Times*, "If Christianity as a religion be making but slow progress in Japan, the Christian ideas may be said to have already conquered the country."

Japan is the one field in which all branches of the Christian religion—Roman Catholic, Protestant, and Greek Orthodox—are working. Fifty-three Protestant missionary agencies are represented, employing 1,300 missionaries, exclusive of those in Korea. The native staff numbers nearly 4,000. There are 1,500 organized Churches, with regular services being conducted in about 1,800 other places. Only 350 of these Churches are wholly self-supporting, however. The annual contributions of the Japanese Christians for the support of their Church totals about a million dollars a year.

The various agencies maintain 12 colleges and universities, 35 theological and Bible training schools, and

9 teacher training institutions, in all of which the annual enrollment is approximately 5,000. Supplementing these is a system of nearly 500 schools of lower grade, training perhaps 60,000 students. Owing to the advancement of Japan it has not been necessary for missionary boards to enter extensively into the medical field. There are, however, 6 hospitals, 10 dispensaries, and 2 schools for nurses. In the philanthropic field there are 13 orphanages, 5 leper asylums, 5 institutions for the blind and deaf, and 6 similar institutions.

Methodism Enters Japan

The Methodist Episcopal Church, South, planned a mission in Japan immediately after Perry opened the country to foreign residence, and in 1860 Rev. W. J. Sullivan was appointed to the field. The Civil War frustrated the plan and nothing further was done until 1885, when the Board of Missions asked Dr. J. W. Lambuth, then a missionary in China, to visit Japan with a view to establishing a mission. In 1886 Dr. and Mrs. J. W. Lambuth, Dr. and Mrs. W. R. Lambuth, and Rev. and Mrs. O. A. Dukes, all of the China Mission, were appointed missionaries to Japan. The party reached the new field in July, 1886, and on September 17, 1886, Bishop A. W. Wilson officially organized the mission. Dr. W. R. Lambuth was named superintendent. Within a year Rev. C. B. Moseley, Miss Nannie B. Gaines, and Rev. B. W. Waters were sent; Dr. S. H. Wainright and Dr. J. C. C. Newton went out in 1888.

Dr. Lambuth and his fellow workers laid out the mission around the Inland Sea, thereby proving them-

selves missionary statesmen of a high order, since that territory has developed until it has become Japan's most important commercial and manufacturing center. The territory selected lies in three of the largest islands of Japan, on the shores of the Inland Sea. It contains Kobe and Osaka, two of the largest industrial cities of Japan and, next to Yokohama, the most important harbors. Greater Osaka has two and a quarter million people, being the second largest city in Japan, while Kobe and Kyoto each have nearly three-quarters of a million. Hiroshima and Kure each have nearly two hundred thousand inhabitants. These cities are all on the main island of Hondo; on the southern island of Kyushiu are such centers as Oita and Beppu, and on Shikoku to the east is Matsuyama. In all of these and in several other cities Southern Methodism is now entrenched, using the larger places as centers from which work radiates throughout the whole of the mission territory.

When Southern Methodism entered Japan Christianity was at the height of its popularity and the mission was able to secure a firm foothold before the reaction set in. In four years there were 316 converts, "a total almost equal to the 345 reported the same year by the China Mission after forty years of effort." Even during the decade of reaction the Japan Mission enjoyed a steady growth. It was organized into an Annual Conference in 1892, reporting 505 lay members, 20 traveling preachers, and 20 local preachers.

Dr. J. W. Lambuth died in 1892 and his famous son returned to America on account of his health in 1891, his career as a missionary being ended by his election to

the office of General Secretary of the Board of Missions. Though the Lambuths spent but few years in Japan, they laid the foundation of one of the most successful of all the foreign missions of the Church.

The Japan Methodist Church

The question of "nationalism" arose early in the history of the Christian movement in Japan. The rapid development of modern civilization in Japan and the fact that a relatively large number of Christian converts came from the ranks of persons most capable of providing a leadership combined to make possible the erection of an autonomous Church. By 1890 the question had been agitated and a plan of union prepared by the various Methodist bodies at work in the empire. The necessary indorsements were given by the American Churches in due time, and in 1907 the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada merged their congregations in Japan and set up the Japan Methodist Church, as a self-governing ecclesiastical body entirely independent of foreign control.

At its organization the new Church had 139 preachers, 128 congregations, and 11,000 Church members. The Methodist Episcopal Church, South, turned over 1,573 members, and during the first year of Japanese control the same congregations increased to a membership of 2,249.

The organization of the Japan Methodist Church did not mean the withdrawal of the foreign Churches. On the contrary, they have redoubled their efforts and increased their workers. They have carried forward

their activities in close coöperation with the national Church, and the results have amply justified what was at the time regarded as a great missionary "experiment." At the present time the Japan Methodist Church has more than 400 Churches and chapels, 31,500 members, 127 ordained Japanese preachers, 125 evangelists and preachers on trial, and 100 Bible women or deaconesses. The American Methodist bodies from which it sprang contribute to its support and maintain institutions from which it draws its leadership.

The Southern Methodist Mission

With the establishment of the Japan Methodist Church the Japan Annual Conference of the Methodist Episcopal Church, South, reverted to the status of a Mission and continued its work in coöperation with the national organization. Since that time its activity has been constantly enlarging and successful, though its membership has never been large, since practically all of its converts have connected themselves with the Japanese Church. In places where that Church is not represented, however, the converts have become members of the Methodist Episcopal Church, South. The Japan Mission in 1929 had about 3,500 members and about 200 probationers.

Southern Methodism has 73 missionaries, including 22 wives, working in Japan. The clerical workers, of course, as is the case in all the Missions, are members of Annual Conferences in the United States, but hold associate membership in the Japan Methodist Church. There are three districts, 24 pastoral charges, and 102 societies; 31 of these societies own houses of worship.

Evangelism is the order of the day in the Japan Mission. There are about a dozen circuits, each having a number of Churches or preaching places attached; a circuit may lie wholly within a big city, as in Osaka, or it may cover a large stretch of territory and embrace several cities or towns. The missionary, as preacher in charge, may have as many as ten Japanese preachers associated with him. There are also Bible women and kindergarten teachers working in the circuits, and because of their direct access to the homes these are most effective evangelists. In the rural sections tent evangelism has secured substantial results; with a tent and a staff of workers the missionary moves from place to place, conducting Bible schools, revivals, and training classes. Converts and inquirers are organized for further training and eventual organization into a Church. Thus new territory is occupied and the influence of the Gospel extended.

In the cities of Oita, Kure, and Kobe social evangelistic centers are conducted, after the order of American social centers or Wesley Houses. Each center has a staff of women missionaries and Japanese Bible women. Clubs for girls, Bible classes, kindergartens, Sunday schools, and a full round of social activities are operated as evangelistic agencies. These centers are important and effective.

Educational Institutions

The Methodist Episcopal Church, South, operates six institutions of learning in Japan, in addition to a number of kindergartens and primary schools. The outstanding educational institution is Kwansei Gakuin,

now located in a suburb midway between the great cities of Kobe and Osaka and easily accessible to both. This great college and theological seminary is operated by the Methodist Episcopal Church, South, and the Methodist group of the United Church of Canada. It has nearly 2,000 students, 86 regular Japanese professors, and 33 special lecturers.

Kwansei Gakuin was founded at Kobe in 1889 by the late Bishop W. R. Lambuth, who became the first president, and it has had an honorable career, sending out 2,000 alumni. Dr. J. C. C. Newton was the first dean of the theological department and later became president, and on his retirement he was decorated by the Imperial Government for his distinguished service to Japanese education. In 1928 the old site at Kobe was sold for $1,600,000 and the institution was rebuilt on its present site. This removal marked a new era in its career. Its new campus has sixty acres, more than a million dollars have been spent for new buildings, and $500,000 has been set aside for endowment purposes. These developments will enable Kwansei Gakuin to meet all the requirements of the government and become a standardized university of the highest rank.

The Hiroshima Girls' School is another noted institution of Southern Methodism in Japan. It was founded by Bishop Lambuth and was a pioneer school for the higher education of women in Japan. The institution has primary, secondary, and college departments and enrolls 700 students. It stands among the leading women's colleges of Japan.

In Osaka is located another Southern Methodist

institution of importance, the Lambuth Training School for Christian Workers, or Lambuth Jo Gakuin (Woman's College). This school is the result of the union of the Bible Woman's Training School, founded in Kobe by Mrs. J. W. Lambuth, and the Kindergarten Training School, originally located at Hiroshima. The present institution is invaluable as the training ground for Bible women, deaconesses, and other women workers who are indispensable to the work of the mission. It has five missionary and 23 Japanese teachers. The enrollment in the training department is never large, usually about 70, but there are 200 children in the four kindergartens in Osaka which are used as demonstration and practice schools.

Palmore Institute at Kobe is an interesting institution. It is a great night school for men and boys, teaching English and commercial subjects. It is the model English night school of Japan and has the largest typewriting classes in the empire. There is an enrollment of 900 and a waiting list nearly as large. Plans are under way to enlarge this school.

In Kobe also is Palmore Woman's English Institute, an institution for women and girls corresponding to Palmore Institute for men and boys. It is not a night school, however. This Institute specializes in commercial courses, and it is so popular that its entire current expenses are met by tuition fees. Approximately 200 students are enrolled.

Frazer Institute, located at Hiroshima, is an English night school for young men. It grew out of the English classes conducted in the homes of the missionaries; the Institute building was erected in 1907. Everywhere in

Japan there is an insistent desire to learn the English language, and English schools are therefore necessary. They provide points of contact and sympathy which are of great value in the prosecution of missionary work.

In connection with the education work of Methodism in Japan mention should be made of the *Ai Rin Kwai*, or "loving neighbor society." This is a work for students in the private and government schools of Kobe, modeled after the student work of the Y. M. C. A. in America, but with oriental adaptations. It is located near the old site of the Kwansei Gakuin, accessible to many large institutions of learning, and strives to provide a Christian social life for the students.

Christian Literature Society

Early in the history of the modern missionary enterprise in Japan there arose a demand for Christian literature. All missionary agencies have realized the importance of meeting that demand and have developed societies and organizations that are flooding Japan with Christian publications of every sort; the *Japan Mission Yearbook* for 1928 lists fourteen such societies or companies. Chief among all these is the Christian Literature Society of Japan, a coöperative enterprise of large proportions for which the Methodist Episcopal Church, South, provides the general secretary in the person of the veteran missionary, Dr. S. H. Wainright.

The Society represents the entire coöperating missionary constituency and the national Christian bodies; half the members of the governing board are elected by the Japanese members of the National Christian Council. In scope of production the work of the

Society is unlimited; it publishes hymn books, tracts, textbooks, translations, and other forms of Christian literature and maintains book stores at Tokyo, Aoyama, and Kyoto. In 1927 it issued thirty million pages of literature, nearly all in the Japanese language. The Society is housed in a fine building in the heart of Tokyo; it suffered greatly in the terrible earthquake of 1923 and is making plans for the construction of a quakeproof and fireproof eight-story building. In a nation of reading people like the Japanese, it is scarcely possible to exaggerate the importance of the work of this Society.

The Outlook in Japan

All the work of the Methodist Episcopal Church, South, in Japan above mentioned is carried on at an annual cost of about $260,000; of this the General section of the Board of Missions provides about $150,000, the balance being supplied by the Woman's section.

The outlook in Japan is bright. Christianity is not sweeping the empire in spectacular fashion but is gradually and surely leavening the mass, and Japan is certainly destined to become predominantly Christian; competent observers declare that it is already Christian in the sense of according primary authority to Christian ideals, though it is certainly not so from the standpoint of definite allegiance to the Christian Church. Here the missionary forces have only the natural indifference of the people and the traditions of the past to overcome, obstacles formidable enough, to be sure; but the attitude of the government and the general atmosphere are not inimical. Most assuring of all the national Church is

well organized, blessed with a capable leadership, and possessed of an evangelical and missionary passion.

A further word should be said concerning the missionary activity of the Japanese Christians. All the national denominations have their active missionary boards and societies, and aid is given to mission congregations in encouraging them to reach self-support. The Japanese Presbyterians have sent missionaries to China. Others have opened work in the South Sea Islands. Six Japanese bodies are at work among the Japanese in Korea.

The Japan Methodist Church is especially active in foreign missions. It confines its work to Korea and Manchuria, covering these more thoroughly than does any other national Church. It has in Korea nine Churches, all with parsonages, three aided Churches, and five other preaching places, while in Manchuria it has four Churches.

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CHAPTER III

THE CONVERSION OF KOREA

THE ancient name for Korea, which has been restored by the Japanese, is Chosen, or "morning calm." It is a peninsula about 650 miles long jutting from the mainland of Manchuria into the waters of the Pacific, separated from Japan by the Sea of Japan and from China by the Yellow Sea. Around its southern shore there is an archipelago of numerous islands. Its average width is about 130 miles, and it has a total land area of nearly 90,000 square miles, being about the size of New York and Pennsylvania combined. Korea has a population of approximately 20,000,000, of which about half a million are Japanese; since the annexation of Korea by Japan the Koreans have been migrating to Manchuria in large numbers while Japanese have been flowing across to the peninsula.

Korea's Past

Like Japan, Korea points to a glorious mythical antiquity. In 2333 B.C., so runs the legend, the son of the Creator of Heaven came down to a Korean mountain, assumed the name of Tan Gun, and reigned on earth a thousand years. Authentic history, however, begins in 1122 B.C. In that year a Chinese noble, Ki Tse, or Kija, who was involved in the downfall of the cruel emperor Chou Hsin and the Shang dynasty in China, led a group of followers to the peninsula and established a kingdom based on Chinese culture.

The dynasty of Ki Tse ruled in Chosen for several hundred years, being finally overthrown by another Chinese refugee, Wiman. This king secured his investiture in office from the emperor of China, and from that remote date until near the beginning of the twentieth century, except for intermittent periods, Korea, while enjoying practical independence and being treated with by other powers as an independent state, was nominally under the hegemony of China.

It is unnecessary to trace here the stormy history of Korea through the centuries. Always she has been a buffer state, lying between China, Japan, and Manchuria; she has been many times ravaged by these powers and has likewise suffered from civil wars within her own borders. Korea suffered greatly from Jenghis Khan, the great Mongal leader of the fourteenth century. The regent Hideyoshi of Japan invaded Korea in 1592 with an army of 300,000 men; China sent 60,000 soldiers to the rescue, but the Japanese captured Seoul and other large cities and desolated the land until the army was recalled on the death of Hideyoshi in 1598. This invasion gave Japan the upper hand in Korea, which was retained for two hundred years, and really marks the beginning of the animosity between Japanese and Koreans which has continued until the present day.

The Downfall of Korea

Passing over centuries of obscure and poorly authenticated history, it is necessary to enumerate the steps by which Korea lost her independence and became a part of the Japanese empire. These steps were three in number.

The first was taken in 1895. In response to an appeal from the king of Korea, the emperor of China sent troops to Korea to assist in putting down a rebellion, notifying Japan that he was doing so in accordance with treaty agreements. Japan thereupon sent an equally large force to the peninsula. When the rebellion had been suppressed Japan proposed that both she and China should join in reforming the Korean government. China declined, replying that internal reforms must be worked out by the Koreans themselves. Japan then undertook the task unaided, and this led to war with China. The Chinese were thoroughly beaten, and the first clause of the treaty of peace recognized the complete independence of Korea.

The second step in the downfall of Korea was taken in 1905, when the treaty which ended the Russo-Japanese war definitely recognized "the preponderant interest, from political, military, and economic points of view, of Japan in the empire of Korea," and pledged Russia "not to oppose any measure for its government, protection, or control that Japan might deem it necessary to take in Korea."

Thus Japan was freed from the interference of both of Korea's great neighbors and had a free hand in the peninsula. The Marquis Ito was sent as Resident-General, the Korean army was disbanded, Japanese officials were placed in all government departments, and a general era of reform was inaugurated. Against the Japanese administration of their country the Koreans strenuously objected, sending to other lands embassies which accomplished nothing and staging at home rebellions which were put down by the Japanese.

The third step was taken in 1910 when Japan definitely annexed the country to the Japanese empire. This Japan had by treaty engaged herself not to do; her paramount position in Korea was recognized on condition that any action she might take would be "in conjunction with the Korean government," and she had by treaty "guaranteed the safety and repose of the Imperial House" and "the independence and territorial integrity of Korea." But under the exigencies of circumstances these engagements were disregarded, Japan justifying herself by the assertion that the reforms she was seeking to accomplish had proved impossible in collaboration with the Korean government.

On its face the annexation was brought about by a request to that effect from the Korean emperor, but there seems little doubt that the document was signed under duress, and friends of Korea have declared the emperor's signature was forced at the point of a weapon. However that may be, the deed was done and was acquiesced in by foreign powers.

The Religions of Korea

There are five religions in Korea—Shintoism, Buddhism, Confucianism, Shamanism, and Christianity; there is no state religion and all are supposed to enjoy equal opportunity. Shintoism has been lately introduced from Japan and its adherents, mostly among Japanese, number only about 85,000. Buddhism was introduced from China ages ago and has had a checkered career, at one time being the state religion and at another utterly proscribed and forbidden by the government. It has proved too complicated for the

Koreans and is not influential, though there are 1,300 Buddhist temples, 7,000 priests and nuns, and 366,000 adherents. Confucianism, in Korea as in China and Japan, can scarcely be called a religion; it is an ethical or philosophic system which has a considerable following among the upper classes; its principle of ancestor worship, however, is widespread among all classes.

The religion of the Korean millions is a low form of spirit worship which may be classed as Shamanism, since the shaman or exorcist is prominent; it is not listed as an official religion and has no temples or establishments, but as a degraded superstition it holds the allegiance of the multitudes.

Its central element is the prevalence of spirits, good and bad, which must be appeased, cajoled, or exorcised. There are multiplied millions of these imps: the spirits of the various elements of nature are good spirits which bring good luck or blessings for the asking; there is a spirit for each disease, the smallpox god being the most dreaded, all being fearfully malignant and must be propitiated or exorcised; there are mean imps called *tokgabi*, which play mischievous pranks on man and cause his lesser woes and troubles; there are earth spirits, which make it dangerous to dig in the ground and have caused miners to be social outcasts; there are mountain gods, the very sight of which brings a blessing; there are village gods and household gods which look after community welfare; there is a dragon, a good god which watches over the fortunes of the people. Most malignant of all are the spirits of deceased persons who have died violent deaths or who suffered wrongs without obtaining revenge. Something must be done

before these spirits can be "laid" and thereby secure rest, and they must trouble and vex living persons until this has been accomplished.

There are two types of shaman who know how to control the spirits and whose services are available for a consideration. These are the *mudang* and the *pansu*. The mudang is always a woman, an abandoned hag who is at the very bottom of the social scale. The seance or service by which she appeases or exorcises a devil is called a *kut*: in this kut the witch works herself into a frenzy, shrieking, dancing, and performing various contortions until the spirit reveals its will. Kuts of a different type are used to induce the spirit of a dead man to leave the house after his decease, to help him secure a "pull" with the judge of the underworld after his burial, and to secure similar benefits.

The pansu is always a blind man, little superior to the mudang. His name means "decider of destiny," and his services are generally required to predict events or discern the future. Divination is accomplished by means of dice boxes, pieces of money, or Chinese characters; the pansu seems to be not unlike the negro fortune tellers or "conjurers."

Hand in hand with spirit worship goes fetishism, the dependence upon, if not actual worship of, crude representations and emblems of the spirits. Of these fetishes there are multitudes of almost every conceivable form; bits of paper, wisps of straw, bundles of rice, and fantastic and rudely carved idols are used to influence the spirits. Graves are regarded as sacred, and in some places stone images of animals are placed as guardians of the departed. Hideous "devil posts," stone piles,

and altars of various kinds are used to ward off the malignant influence of the spirits. These fetishes are regarded much as the superstitious negro of our southern states formerly regarded the "rabbit's foot" or charm, but the fetish possesses a religious significance which never attached to the charm or "good-luck piece" and is therefore regarded much more seriously.

Under the influence of Christianity and modern education the cruder aspects of Korean superstition are being much modified. The devil posts have disappeared, except as relics or objects of curiosity, from all but the most remote and backward sections. Confucianists and the intelligentsia quite generally ridicule the fantastic notions and practices, but it is said that even they offer no objection to spirit worship on the part of their wives, and in times of crisis or when going on a journey are not averse to seeking advice in person from mudang or pansu or having these characters invoked on their behalf.

The Opening of Korea

Until near the last decade of the nineteenth century Korea was known as "The Hermit Nation." Her ports and territory were absolutely closed to Europeans; as in the case of Japan, even sailors shipwrecked on the Korean coasts were usually, though apparently not always, since one American crew seems to have been hospitably received and safely escorted out of the country, subjected to indignities, being regarded as pirates. In 1866 an armed American schooner, the General Sherman, attempted to land on the coast of Korea, presumably for purposes of "trade and discov-

ery;" the Koreans, believing the ship's real object to be piracy, attacked and burned the vessel and murdered the entire crew.

The American government now resolved to open Korea as it had already opened Japan. Three attempts were made in vain. The third attempt, made in 1871 by the fleet of Admiral Rodgers, resulted in "our little war with the heathen"; replying to Korean fire, the American ships shelled the forts along the western coast and landed a party of marines who routed the native defenders and raised the stars and stripes above the forts. But no treaty was secured and Korea was not opened to foreign residence and trade.

Inside Korea there was a party favorable to foreign commerce, opposed to the bitterly antiforeign policy of the regent. In 1873 the king attained his majority and the regent retired, the progressive party gaining influence thereby. After another unsuccessful attempt in 1880, Commodore Shufeldt, of the United States Navy, finally secured a treaty in 1882, this being the first treaty of friendship and commerce ever signed by Korea with a western power. From this late date begins the modern period of Korean history.

Christianity Enters Korea

One of the most interesting facts of missionary history is that Christianity, in both its Catholic and Protestant forms, entered Korea without the direct mediation of a foreign missionary. After the overthrow of the Ming dynasty in China about the middle of the seventeenth century it became necessary for a Korean embassy to visit China each year to pay tribute and receive the

Chinese calendar as a sign of loyalty. Members of one of these embassies carried some Roman Catholic books from China to Korea, and these created such an interest among a certain group of Koreans that one of them, Pyek I, persuaded a friend, Ri Syeng Huni, son of the Korean ambassador in Peking, to communicate with Christian missionaries and make a study of their religion. Ri did so, and he was converted and baptized under the name of Peter. Returning to Korea, he baptized Pyek, giving him the name of John Baptist. Such was the beginning of Roman Catholicism in Korea.

These two Christians won other converts, and as the conversions multiplied persecution began and some were put to death. But it is said that by 1795 there were 4,000 Christians in Korea, though no missionary had ever entered the land. In that year a Chinese priest went secretly to Korea and in six years he gathered 10,000 Christians; in 1801 he was murdered with 300 other martyrs.

Korea was then without a priest for thirty years. In 1831 French priests entered, and in 1839 a second persecution broke out, a French bishop, two priests, and numerous Korean Christians being put to death. There was a third persecution in 1845, and Father Andrew Kim, the first Korean priest, who had been educated at Macao and ordained in Shanghai, was killed; the body of this martyr lies in a chapel at Ryongsan, near Seoul. The fourth and greatest persecution of Christians broke out as late as 1866; the land was drenched with their blood, two French bishops and seven missionary priests being among the slain. The

Korean Christians were again without priests for ten years. The persecution spent its force by 1876, when some priests again stole into the country from China.

From that day the Roman Catholics have worked assiduously in Korea and have built up a considerable constituency. The *Korea Missions Yearbook* for 1928 reports a Catholic staff of 4 bishops, 85 missionary priests, and 62 Korean priests, with a constituency of 104,606 adherents.

Beginnings of Protestantism

Protestantism was also introduced into Korea from the north without the direct preaching of a resident missionary. Rev. John Ross was a Scotch Presbyterian missionary in Manchuria. Becoming interested in the Koreans he met there, he learned their language, translated the New Testament, and sent it into Korea by the hands of some Korean colporteurs. Its message took root, and when missionaries entered later they found Koreans in rather large numbers studying the Book and professing Christianity.

The Bible translated by Ross reached Korea about 1875, but no Protestant missionary entered the country until 1884. In that year Dr. H. N. Allen, a medical missionary of the Presbyterian Church in China, was transferred to Korea, and though he did not long continue in direct religious work, but entered the diplomtic service, he has the distinction of being the first Protestant missionary in Korea. He established a small medical center and by successfully treating an official who was a relative of the queen he won a place of high

esteem and prepared the way for the other workers who were so soon to follow.

Many denominations now turned their attention to Korea. The Methodist Episcopal Church sent two workers in 1885 and the Australian and Canadian Presbyterians soon followed. The first three converts were baptized in 1886 and by 1890 there were 100 Korean Protestant converts.

The missionaries found the general civilization of Korea in a very backward state. There was no general system of education and illiteracy was widespread; in fact, a literate person was an exception rather than the rule among the common people. Schools of every sort were therefore imperatively demanded. The religious situation was dismal enough. The degrading and superstitious Shamanism prevailed everywhere among the lower classes, while the enlightened few adhered to the Chinese religions with little enthusiasm, if at all. It would hardly be too much to say that Korea was a land without a real religion.

The Great Revival

The Koreans proved to be unusually receptive to the Gospel, so great was the spiritual need of the people. When the foreign missions had become well established, some literature produced, institutions founded, buildings erected or purchased, and the language mastered, the missionaries began evangelistic activity in various parts of the country. The result was electrical. The Gospel met exactly the need of the Korean heart and the people readily accepted it.

One of the most remarkable revivals of modern times

swept the peninsula. It broke out shortly before the beginning of the present century, beginning in the Southern Methodist Mission at Wonsan and spreading rapidly all over Korea. The northern city of Pyeng Yang, referred to as "the worst city in Korea," was one of the most important centers of the revival movement. Here the first missionaries and converts were cruelly persecuted, imprisoned, and tortured. This was about 1890, and in 1895 there were only twenty Church members in the whole city and only seventy-three in the province. Then the revival broke out, and by 1900 Pyeng Yang had 1,182 Church members and 7,433 adherents, with 153 self-supporting congregations.

This movement spread to other cities. Converts were made by the thousands. Great Bible classes grew up in various centers. Sunday schools in the cities had from 2,000 to 3,000 persons in attendance. In 1907 a Church at Syen Chun had more than 2,500 men in its classes, while women's classes enrolled 660. The Pyeng Yang Church reported an average regular prayer meeting attendance of 1,500. In one year the number of Christians at Syen Chun increased from 6,507 to 11,943; here fifteen native evangelists, all supported by the local Koreans, gave their entire time to the work.

The Church in Korea

There are in Korea to-day nearly 110,000 communicants or full members of the various Christian Churches, to which should be added about 115,000 probationers and other adherents, forming a Christian community of a quarter of a million. There are about 3,800 organized Churches or places of regular services;

the number of such stations has decreased in recent years, owing mainly to the dismissal of native preachers, which in turn was due to the poverty of the Koreans and the slackening liberality of the American Church. More than 3,200 Churches own buildings.

The foreign missionary staff is about 475; the number of missionaries has also decreased. There are about 1,700 Korean pastors and other salaried workers. Various missionary agencies operate more than a thousand schools of various kinds in Korea; it must be remembered that the country had no system of general education when the missionaries entered and a complete educational program was a necessity. These mission schools enroll about 70,000 students and employ approximately 2,500 teachers. Korea also has 22 mission hospitals and 25 dispensaries. In 1928 it was reported that these had given treatment in the preceding year to more than 200,000 people.

Southern Methodism Enters Korea

The Methodist Episcopal Church, South, entered Korea in 1896 under interesting circumstances. A young Korean nobleman, Baron T. H. Yun, whose father was at one time Minister of War in the Korean government, was a member of the progressive party which advocated the adoption by Korea of western civilization. In consequence of his ideas and activity he was driven out of his country. Going to China, he studied under Southern Methodist missionaries, Dr. Young J. Allen and Dr. A. P. Parker, becoming under their tutelage a devoted Christian and a member of the Methodist Episcopal Church, South. Coming to

America, he completed his education at Vanderbilt University; while in this country he entrusted a sum of money to Dr. (later Bishop) W. A. Candler to be used as the nucleus of a fund for opening a school for boys in Korea.

A change having occurred in the Korean situation, Baron Yun returned to his native land, where he became Vice Minister of Education in the cabinet of the king.

In the meantime Dr. C. F. Reid, a missionary in China, directed the attention of the Board of Missions to Korea as a needy mission field. While considering Dr. Reid's report the Board received from a prominent Korean business man, Mr. Yi Kuin Huk, through Baron Yun, an invitation to enter the field. Regarding this combination of circumstances as a providential call, the Board resolved to establish a Mission in Korea and directed Dr. Reid to proceed thither.

Dr. Reid and Bishop E. R. Hendrix reached Korea on October 18, 1895, shortly after the murder of the queen, and found the nation in commotion. They were well received, however, and were granted an audience with the king, who cordially invited them to send missionaries. Dr. Reid then returned to China, but went back to Korea in May, 1896, and purchased some property. By August he was established with his family in Seoul.

On Wednesday night, June 11, 1897, the first religious service of the new Mission was held in Dr. Reid's home. The following Sunday Baron Yun preached the sermon at the first regular Church service, held in a room which had been prepared for the purpose. The first communion service was held on January 16, 1898.

Dr. Reid exercised missionary statesmanship of a high order in surveying the field and selecting the territory to be occupied by Southern Methodism. He found a large section along the main highway from Seoul, the capital, to the city of Songdo unoccupied by any missionary agency. This he took over, by agreement with the Churches already at work in Korea. When the various denominations agreed upon a division of territory several years later this section was confirmed to the Methodist Episcopal Church, South.

It is a large area, embracing 11,000 square miles and containing a population of 1,700,000 people. It is in the very heart of the nation and includes Seoul, the capital and metropolis, the important cities of Songdo and Wonsan, and a large number of towns and villages.

Development of the Mission

Reënforcements were sent to Korea immediately after the establishment of the Mission. Early in 1897 Rev. and Mrs. C. T. Collyer and Mrs. J. P. Campbell, the last named representing the Woman's section, were transferred from China to Korea. The Mission was thus launched with experienced missionaries. The first report of the new Mission, made in 1897, showed five missionaries, two native colporteurs, four chapels, 48 full members and 108 probationers as the fruit of the first year's labor. These Koreans had contributed $95.56 for the work of the Church.

Other workers followed and the Mission expanded. In 1898 Dr. R. A. Hardie was taken over from a Canadian Mission in Korea and opened medical work in Songdo. Rev. J. R. Moose reached the field in 1899,

followed by Dr. J. B. Ross, Rev. C. G. Hounshell, Rev. and Mrs. W. G. Cram, and Rev. J. L. Gerdine. In ten years the Korea Mission reported 21 missionaries, 43 charges with 112 preaching places and 47 houses of worship, and 1,289 full members.

In 1918 the Mission was formally organized as the Korea Annual Conference of the Methodist Episcopal Church, South, by Bishop W. F. McMurry, this being the Bishop's first official episcopal act. The new Conference had 28 traveling preachers, 44 charges, 238 preaching places, 189 houses of worship, and 5,825 full members of the Church.

In common with all other missionary agencies in Korea, Southern Methodism found it necessary to develop educational and medical work, but primary emphasis has always been placed upon direct evangelism. There have been fluctuations and backsets in recent years, as will be noticed later, but on the whole the Mission has experienced a steady and stable development. In 1929 there were in Korea 70 missionaries of the Methodist Episcopal Church, South, including wives; there were also nearly 200 salaried Korean workers. The Korea Annual Conference has six districts, about 70 pastoral charges, 350 organized Churches with as many houses of worship, and about 100 other preaching places.

The Southern Methodist community numbers 17,000, of which more than 8,000 are full members; there has been a decrease in the number of adherents during recent years which the missionaries attribute to revision of rolls and statistics, the migration of Koreans into Manchuria, the economic depression, the general

disheartening and consequent laxity of the people, and the abandonment of many stations because of the decreased giving of the American Church.

Southern Methodist institutional work in Korea is flourishing. Nearly 200 schools of all kinds are maintained, these employing over 400 teachers and enrolling 8,000 students. There are four hospitals, including one union institution and another operated by Korean physicians under a rental arrangement. A full complement of evangelistic centers and social service institutions are in operation, and in these, as in all other activities, there is coöperation between the General and Woman's sections of the Board of Missions.

The total appropriation of the Board of Missions for the maintenance of the work in Korea is usually about $245,000 annually. Of this sum approximately $109,000 is provided by the Woman's section. The Korean Church contributes nearly $85,000 per year. The *Korea Missions Yearbook* for 1928 points out that the six leading Protestant Churches in Korea during the decade ending with 1927 reported an average gain of 24 per cent in communicants, while the giving of the Korean Church during the same period increased 250 per cent.

The Stations

In describing in detail the work of the Methodist Episcopal Church, South, in Korea the procedure will be to take up the various leading stations and mention the activity carried on therein and radiating therefrom. These stations are at Seoul, Songdo, Wonsan, Choonchun, and Chulwon. In each of these cities there is a

missionary staff which not only mans the work within the city but also supervises the evangelistic and educational activity in the villages and rural sections adjacent.

Seoul, the capital, is a city of 300,000 population, 80,000 being Japanese. In this city the Northern Presbyterians, Northern Methodists, and Southern Methodists maintain missions. The Seoul District of the Methodist Episcopal Church, South, comprises seven charges, six Churches in the city and two circuits in the adjacent country. The Church membership is about 1,000, with as many more adherents.

In Seoul is located the Seoul City Mission, one of the greatest evangelistic agencies in Korea. In its great hall in the center of the city a continuous revival is in progress, two services being held each evening. In this Mission have occurred many remarkable conversions. During 1928 the total attendance was over 20,000 and 3,000 persons were converted.

The Carolina Institute, one of the finest and best equipped schools for girls in Korea, is located in Seoul. It has an annual enrollment of nearly 700 in its Common School and Higher Common School Departments.

Southern Methodism coöperates with other denominations in four important union enterprises in Seoul. One of these, Chosen Christian College, is the only Christian institution of full college grade in Korea. The Union Severance Medical College is the leading Christian hospital and medical and nurses' training school in the country. Another union enterprise is the all-important Christian Literature Society, which produces practically all of the Christian literature in the

Korean language for all the denominations. Fourth, Southern and Northern Methodism maintain at Seoul the Union Theological Seminary which trains Korean preachers for both denominations.

Work at Songdo

Songdo is a wealthy and conservative city of 50,000 inhabitants located only fifty miles from Seoul and in the same province. Aside from the Salvation Army, the Methodist Episcopal Church, South, is the only Protestant missionary agency in the city. The Songdo area is divided into two districts of the Korea Conference.

There are four Churches in the city, three of which own substantial stone buildings and one of which is a large institutional Church operating many social service features. All of these Churches are self-supporting. Surrounding the city of Songdo there are 135 other Churches and preaching places, organized into about fifteen circuits and having a baptized membership of 3,500. About 120 of these have Church buildings. All of these village and rural charges, aided by the city Churches, were self-supporting until the recent economic condition caused a decrease in their contributions.

In Songdo there is a Woman's Evangelistic Center and a Central Evangelistic plant. These institutions are centrally located, each having a large three-story stone building, and specialize in direct evangelistic work, for women and men respectively. Each also has a large program of social service and educational work.

Certain important Southern Methodist Institutions are also located at Songdo. One of these is Ivey Hospital, a well-equipped hospital with fifty beds. A nurses' training school is here conducted. This hospital enjoys an excellent reputation throughout Korea.

Several educational institutions are conducted at Songdo. The Songdo Higher Common School for boys is a "conformed" school, enjoying full government recognition. So popular is this school that measures have been taken to restrict the attendance to about 320 students. A well-known section of this school is its textile department, in which boys receive an industrial training and pay their expenses by working in the textile mill, where they manufacture the famous "Character Cloth." Unfortunately the mill became involved in financial difficulties and in 1928 was sold to a company of Koreans. Located as it is on the mission compound, however, it will still be available for educational purposes.

Holston Institute is a high school for girls, enrolling nearly 300 students. It is one of the outstanding schools of its kind and enjoys a substantial patronage in Songdo and the surrounding territory. Mary Helm School, also in Songdo, is unique in that it specializes in the elementary education of married women, widows and girls whose earlier training was neglected.

There are six primary schools and kindergartens in Songdo. Two primary schools are conducted under the auspices of the Songdo Higher Common School and Holston Institute, for boys and girls respectively. Four kindergartens are in operation at various points in the city and in these there are usually about 170 children.

Wonsan, Choonchun, and Chulwon

In the seaport city of Wonsan are located Lucy Cuninggim Girls' School, which includes the Frances Hitch Primary School and enrolls nearly 600 girls from the kindergarten to the high school, the Wonsan Christian Hospital, with 50 beds, a common school, enrolling 450 boys, and a Woman's Evangelistic Center. In connection with the last named institution there is a Bible School for women workers and a night school which enrolls 150 women and girls in its various classes.

Choonchun, a provincial capital, is a small city of 6,000 people situated seventy miles east of Seoul, in the very center of Korea. Here are located four missionary residences, a Methodist hospital, which is now rented to a Korean physician, a primary school enrolling 80 girls, a kindergarten, and a Woman's Evangelistic center. The district around the city embraces six counties inhabited by a quarter of a million people. There are 80 organized Southern Methodist Churches and 20 other groups in the district, grouped into about 15 pastoral charges. In connection with the Churches outside the city there are six primary schools, three kindergartens, and about 25 *kuelpangs* or "old style schools."

Chulwon is the newest station, opened in 1920. The district has an area of 20,000 square miles and a population of 300,000. It is near the Diamond Mountains, into which an electric railway is being built from Chulwon, and is becoming a strategic tourist center. In the whole district there are nine circuits, with fifteen small schools, including five kindergartens. An irriga-

tion company has flooded the bean and millet fields of this section in order to increase rice production and the population is rapidly growing. New villages are springing up, and direct evangelistic work in this district is therefore highly important and is being stressed.

Economic Distress in Korea

Mention has been made of the recent economic depression in Korea. That much suffering prevails among the people in the rural sections is certainly true. At the same time the Japanese reports, covering exports, bank balances, and the like, indicate a most prosperous situation. A careful and impartial survey has recently been made, and it was found that in spite of statistics compiled by the government and the at least superficial evidences of prosperity in the cities, Korean farmers are in a desperate plight. And it must be remembered that nine-tenths of all Koreans live under rural conditions.

Since the annexation of Korea by Japan the Korean farmer has been losing the ownership of his land. Between 1915 and 1926 the number of farmers who own no land increased five times as rapidly as the total number of farmers. To-day nearly half the farmers in Korea are full tenants; others are part-owners and part-tenants, so that "more than 75 per cent of the Korean farmers must deal with landlords." Between 12 per cent and 20 per cent of the land is owned by Japanese, though they number not more than 2½ per cent of the population. In one county an investigation showed that 68 per cent of the land was in the hands of 8,000 Japanese while only 32 per cent was owned by 120,000

Koreans. The crop is usually divided fifty-fifty, though the renter usually furnishes all labor, animals, seeds, and fertilizer and also pays the taxes on the land. A survey in an average village showed that the renter's net share of the crop was only 17 per cent of the total. The taxes in Korea increased 187 per cent between 1917 and 1926, the farmer paying from 8 per cent to 10 per cent of his income in taxation.

Then Korea has suffered much from floods, droughts and other natural calamities during the past few years. It is said that "one-third of the villages reported a flood or drought every year or two, one-fifth every three or four years, and one-fourth every five years or oftener."

As a result of these things the Korean farmer is being driven to the wall. In the whole country the farmer's income ranges from $100 to $170 per year, the average being $136. In the central section, where Southern Methodism is at work, the average is at the lowest point, about $100 per year. They are unable to subsist on such incomes. Of the farmers who cultivate their own land, 30 per cent made a profit and 70 per cent broke even in 1922. Of the part-tenants, 96 per cent had a deficit. Among the full tenants, 97 per cent failed to make ends meet. In seventeen villages studied 77 families were found to be destitute and dependent upon charity.

In this situation the loan broker thrives. "The extent to which the Korean family is financed on borrowed money is shown by a more intensive study made of the Christian families in thirteen of the villages. In the north, of 145 families two out of every five were

in debt to an average extent of 60 yen ($30), on which the usual interest rate was 30 per cent. In the provinces near Seoul, four out of five families in a group of 110 were in debt to an amount of 100 yen ($50), costing 48 per cent interest. In the south, 111 out of 137 families were paying an average of 36 per cent interest on a debt that exceeded the average annual income." Interest on loans ranges from 12 per cent to 48 per cent, but rates below 24 per cent can be had only on good security, which most tenants do not have, and only by members of coöperative guilds.

Thus Korean Christians cannot maintain the high average of self-support in their Church which prevailed a few years ago. Heavier demands accordingly fall upon the mission boards. The people are being driven away from their homes into Manchuria, where unoccupied land is available and the return larger, or into Japan, where industrial employment is available; there are now 2,000,000 Koreans in Manchuria and Siberia, and there are nearly as many Koreans in Japan as there are Japanese in Korea. The migration of hundreds of thousands of Koreans annually is responsible for the relatively slow net growth or actual decrease of the Church in Korea during recent years.

The Manchuria-Siberia Mission

The migration of Koreans to Manchuria and Siberia carried multitudes of Christians thither, and to provide pastoral oversight for these and to promote evangelism among the non-Christians the Church in Korea, in coöperation with the Board of Missions, in 1921 established a mission in that remote section. Bishop W. R.

Lambuth had previously directed attention to the field and had referred to Siberia as "the greatest missionary opportunity of this generation."

Manchuria embraces three provinces, dependencies of China, an area of 365,000 square miles in the extreme northeastern corner of China. It has a population of about 20,000,000. On its north, northwest, and east lies Siberia, a part of Russia, which has the tremendous area of nearly five million square miles and is inhabited by perhaps six or seven million people. The Koreans are scattered throughout northern and eastern Manchuria and adjacent sections of Siberia. Missionary work among them is therefore extended over a far-flung area.

Bishop Lambuth himself formally opened the Manchuria-Siberia Mission on August 1, 1921, appointing to the field Dr. W. G. Cram, then a missionary in Korea, and two Korean preachers, J. S. Ryang and Chung Chai Duk. Work was also projected among the Russians of Siberia, which flourished for about three years; the Bolshevik government, however, confiscated the property and so persecuted the missionaries and people that the Russian mission in Siberia was closed in 1927. Evangelistic work continues among the Russians at Harbin, in Manchuria, however, and the leaven continues to work; it is possible that Southern Methodism may later find an opportunity to renew its activity among the Russians in Siberia.

The Manchuria-Siberia Korean Mission was established in 1921 with 223 full members, 53 probationers and adherents bringing the total to 1,261. The work spread rapidly, and in three years there were 1,579 full members and over 5,000 adherents. In 1924 part of the

work was turned over to Presbyterians and others, with a consequent decrease in the numbers remaining in the Southern Methodist Mission. At the present time there are nearly 4,000 adherents. The Mission has two districts, 77 societies, 29 church buildings, 22 Korean preachers, and 14 Bible women and colporteurs.

The Board of Missions appropriates approximately $30,000 annually to the work in Manchuria and Siberia, the Woman's section furnishing about $3,000 of this amount. The Church in Korea also helps as it is able. The Korean Methodists are imbued with the missionary spirit, and in each district of the Annual Conference a Secrtary of the Manchuria-Siberia Mission is appointed, his duties being to promote the cause of the Mission among the Churches and stimulate the giving of the people therefor.

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CHAPTER IV

THE PROTESTANT MOVEMENT IN EUROPE

DURING the high tide of the Reformation of the sixteenth century it appeared probable that Protestantism would sweep the whole of Europe, at least those nations north of Spain and Italy. The Reformation of the proto-Protestant, John Huss, had definitely captured Bohemia in the fifteenth century. Lutheranism had swept northern Germany and challenged the old order in the south. Belgium was all but won by the message of the reformers; it was said that two-thirds of the Flemish population had accepted their principles. As the movement for a purer form of faith gathered impetus it appeared to outward observation that a Protestant Europe would result.

Then Rome launched the Counter-Reformation, which not only checked the spread of Protestantism in a large section of Europe but regained for the papal authority multitudes of peoples and wide areas of territory that had already been claimed by the Reformers.

This Counter-Reformation had two phases, one educational and religious and the other military and forcible. The first phase was entrusted largely to the Jesuits, the organization of which coincided in time with the Protestant Reformation. By the foundation of schools throughout northern Europe and by their preaching campaigns the Jesuits effectually checked the Protestant movement. The second phase was the work

of the Inquisition and the armies of sovereigns subservient to the pope. The whole Hussite movement, along with Czech nationality and culture, was crushed at the Battle of White Mountain in 1620, when the Czech armies were crushed by the Austrian Hapsburgs, following which victory Protestantism was stamped out and Romanism securely fastened on the Bohemians. The Thirty Years' War between the Protestant and the Catholic powers of the continent ravaged Europe from 1618 to 1648, and while the Peace of Westphalia that ended the struggle gave some concessions to the Protestants the progress of the Reformation was definitely checked and limited.

In the end Romanism remained supreme in the whole of central and southern Europe. Protestantism held only northern Germany, Switzerland, the Netherlands, Finland, the Scandinavian lands of Norway, Sweden, and Denmark, and the Baltic countries of Esthonia, Latvia, and Lithuania. In all other nations of continental Europe Protestantism is represented mainly by numerically insignificant groups which have been utterly unable to project into the social order the vital Protestant principles of a definite spiritual experience, the open Bible in the hands of all the people, and the direct access of the individual soul to God.

BELGIUM

The constitutional monarchy of Belgium is one of the smallest nations of Europe or the world, its greatest length being 165 miles and its greatest width 120 miles; its area is less than 12,000 square miles, being smaller than the state of Maryland. Belgium is, however,

densely populated with about seven and a half million people. The location of Belgium, as a buffer state lying between the traditional enemies, Germany and France, has made it the battle ground of the nations and many times its territory has been overrun by foreign armies. On Belgian soil Julius Cæsar fought his Gallic Wars and Napoleon Bonaparte met his Waterloo.

From 1815 to 1830 what is now Belgium was a part of the Netherlands, having been previously under the control of Spain. A revolution broke out in 1830, as a consequence of which Belgium formed itself into an independent nation and its National Congress selected Prince Leopold of Saxe-Coburg to be King of Belgians.

The various nations of Europe recognized the independence of Belgium and on November 15, 1831, there was signed at London by Austria, Russia, Great Britain, and Prussia the famous treaty which guaranteed Belgian neutrality in any European wars. It was the violation of this treaty in 1914 by Germany that threw Great Britain into the World War and made that conflict a world-wide struggle. Belgium's record in the World War is well known. Every inch of Belgian territory was occupied by the enemy, the king and government taking refuge in France. Many Belgian cities, towns, and industries were utterly destroyed, and the whole economic and social life of the people disrupted. The Germans destroyed 78,000 buildings and deported 160,000 workmen to forced labor behind the German lines; of those workers, nearly 24,000 died in the exile. In the war proper 75,000 Belgian soldiers were killed and disabled.

The Reformation in Belgium

When the Protestant Reformation began in the sixteenth century, Belgium, then embraced in the territory of Charles V, Emperor of Germany and King of Spain, was, like all the rest of Europe, solidly Catholic. Within a few days after Luther posted his Theses on the door of the Church at Wittenburg, that document was distributed all over Belgium. The reforming movement spread rapidly. By 1823 the first two Protestant martyrs of Belgium, John Voes and Henry Van Esschen, were burned at the stake. In 1567, another Protestant, Guy de Bray, was executed. Nevertheless the Reformation message was delivered in all the cities to tremendous audiences. Open-air meetings at Antwerp were attended by as many as 20,000 people. It is said that two-thirds of the population of the Flemish provinces of Belgium were converted to Protestant principles.

The Emperor, Charles V, then undertook to stop the progress of the movement by forcible means. By a succession of imperial decrees, the Inquisition was established in Belgium and the persecution of Protestants began. In 1555, Charles V abdicated in favor of his son, the notorious Phillip II, who outdid his father in cruelty. Phillip dispatched to Belgium an army of foreign troops under the infamous Duke of Alva, and the systematic extermination of Protestants began. "Men were burned at the stake and women were buried alive. Alva boasted that he had executed more than 18,000 people. The total number of the victims of the Spanish Inquisition in Belgium is not known but must have reached at least 100,000. Many more fled, their

property being confiscated by the king. Some sought refuge in England, carrying with them the secrets of the manufactures of woolen, linen, and silk fabrics. Others went to the German Palatinate, where, with the French Huguenots, they contributed largely to the economic development of Germany."

By such measures Protestantism was effectually stamped out. In the end all who escaped the Inquisition emigrated to Holland, forfeiting their homes and all other possessions, and the few Protestants remaining were either exterminated or reduced to subjection.

Protestantism Revived

Nothing more was heard of Protestantism in Belgium for about 250 years. When Belgium became a nation in 1830 only seven congregations of Protestants could be found out of the 600 that had flourished near the end of the sixteenth century. The scattered congregations of Protestants near the beginning of the nineteenth century were united to form the Union of Reformed Churches in Belgium, and in 1837 a small group of people desirous of promoting evangelism organized what is called the Missionary Christian Church of Belgium. These Protestant bodies have made little numerical progress. The former now has only twenty-four congregations with about 7,000 members and the latter is no larger. At the present time there are perhaps 50,000 Protestant adherents of all the national and missionary Protestant bodies working in Belgium, this being about three-fourths of one per cent of the population.

No religious census is taken in Belgium, but the great

majority of persons professing any religion are Roman Catholics; in 1922 the government statistics showed more than 6,000 Catholic priests. Over against this large number of priests, there were only twenty-one Protestant pastors. This does not mean, however, that most of the Belgian people are Catholics, for as a matter of fact before the war only about 25 per cent of the population practiced that faith. There has been a slight increase in recent years, but probably not more than 30 per cent of the people have any religious affiliations whatever. The majority are atheistic or at least unreligious. In recent elections the Catholics, who in Belgium, as in most of the continental countries, have their own political party, polled about 845,000 votes, while the Liberals, Socialists, and Communists polled about 1,150,000.

Methodism Enters Europe

Anticipating the need for reconstruction and relief work in many countries of Europe immediately following the World War, the Centenary Commission of the Methodist Episcopal Church, South, included in its budget the sum of $5,000,000 for "European reconstruction." Immediately after the close of the war a delegation representing both northern and southern branches of American Methodism visited the stricken nations to survey the need and determine upon a plan of action. A division of responsibility was agreed upon by the two denominations, the Methodist Episcopal Church, South, undertaking a program of relief in Belgium, Czechoslovakia, and Poland.

Southern Methodist workers reached Belgium in

1920 and found much distress among the people who were straggling back from exile to find their homes destroyed and means of livelihood lacking. For these, relief stations and social service centers were immediately established at Ypres, Menin, Lille, and elsewhere. Gradually the work took on a more distinctly religious character and the question of active evangelism was raised. Though assured that the Belgian people would not respond to the American type of evangelistic preaching, a revival campaign was launched as an experiment in Verviers. The result was surprising. The meetings attracted wide attention and were attended by throngs. The experiment was continued in the capital city of Brussels, where daily congregations of fifteen hundred people greeted the preachers. The same was true in Herstal, where a form of atheistic socialism had won the working population from all attachment to the dominant religion.

As the need for relief decreased and the opportunity for evangelism was made apparent by the campaigns that had been conducted the question arose of developing a definite missionary program. Property had already been acquired. In the heart of Brussels a large headquarters building had been purchased. In the suburb of Uccle the property of a boy's school had been secured and turned into an orphanage. An interest had been acquired in a hospital in Brussels. At Ypres and other places ground and buildings had been bought for purposes of war relief work. The whole situation seemed to indicate the duty of consolidating the various units of activity into a Mission.

This was done by action of the General Conference

in 1922. Formal organization was perfected at the first session of the Belgian Mission, held in Brussels in August, 1922, under the presidency of Bishop W. B. Beauchamp. The new Mission reported eight pastoral charges, eight missionary workers, ten colporteurs and evangelists, and two hundred members on probation.

Development of the Mission

Evangelistic work was continued in many cities of Belgium. In rented houses, tents, and on the streets and markets the Gospel was preached in the French and Flemish tongues. In most of the towns and cities wherein the meetings were held small groups of earnest inquirers or converts were gathered, and these usually became Methodist Churches. Preachers were found among other Protestant groups or developed from the promising young men converted in the revivals. The absence of the Bible from the hands of the people made necessary a system of colportage; men and women were sent into the various cities to distribute tracts and sell Bibles in the homes, on the streets and wharves, and even in saloons and disreputable houses. A Methodist magazine was established and Wesley's Sermons and other books were translated and published.

The progress of the Mission was not spectacular but steady and stable. The interest of many cultured and outstanding individuals among the multitudes who had broken away from Rome and relapsed into irreligion or atheism was attracted, this section of the population constituting an element of strength to the Mission and affording influence and prestige. From the beginning, though strenuously opposed by the dominant Church,

Methodism has been cordially received and fairly treated by the Belgian government and leading citizens. While a large actual membership has not yet been gained, Methodism has firmly entrenched itself and laid the foundation for a strong and permanent Church.

The Church in Belgium has about 850 full members and approximately 700 probationers and other adherents. The Mission has two districts and twenty pastoral charges with twenty-five societies. The headquarters are at Brussels and the centers of work are Brussels, Antwerp, Liege, Ghent, Comines, Dunkirk, Ecaussines, Herstal, Ypres, Aerschot, Hoboken, and Malines; in all of these and in several other places organized Churches are in operation under French- or Flemish-speaking pastors.

The missionary staff consists of four men with their wives and one unmarried woman educational worker. There are fifteen ordained and six local preachers, five colporteurs, and a deaconess engaged in full-time service. The total annual appropriation made by the Board of Missions for the support of the Belgian Mission is about $65,000. All of this is paid by the General section of the Board, the Woman's section having no work in Belgium.

Nature of the Work

Methodist work is mainly evangelistic, though a considerable educational activity is also under way. The Church also shares in the ownership of the Protestant Hospital at Brussels; this institution is self-supporting and no appropriation is required therefor.

Churches are located in all the leading centers of

Belgium. In about two-thirds of them the services are conducted in the Flemish tongue, French being the language of others. An English-speaking Church is at Brussels, attended largely by American and English residents of the city. There are three other congregations in Brussels. At Antwerp there are both French and Flemish Churches. Two of the Churches at Brussels, both of those at Antwerp, and those at Dunkirk and Herstal are Institutional Churches. In connection with the stations evangelistic work continues and tent campaigns are projected at several points annually.

There are four Southern Methodist educational institutions in Belgium, all located in Brussels or its suburbs. The Bible Training School occupies a part of the headquarters building in the heart of the city and is an indispensable institution for the training of preachers and Christian workers. The preachers, including those who come without diplomas from other bodies, pursue their studies here, either in actual residence or by correspondence.

Another important school is "Les Marrioners," located in the suburb of Uccle. This is the only Protestant school for girls in that section of Europe, and it enjoys an influential patronage. The enrollment is always about 180, this being the number that can be received in the present buildings.

Also at Uccle is the children's home or orphanage known as "Le Foyer des Enfants," which cares for 50 orphans. A school is maintained in connection with this home. A primary school for Flemish-speaking children is operated in the suburb of Molenbeek

Owing to the success of this school, the government inspector has suggested the establishment of similar primaries at each Methodist station in Belgium.

CZECHOSLOVAKIA

The new nation of Czechoslovakia lies at the exact center of Europe, bounded by Germany and Poland on the north, Germany on the west, Austria and Hungary on the south, and Ukraine on the east. It is made up of four provinces formerly included in the Austro-Hungarian empire, the provinces of Bohemia, Moravia, Silesia, and Slovakia, to which was added a section of sub-Carpathian Russia called Ruthenia. Czechoslovakia has an area of 54,200 square miles, being about the size of the State of Illinois.

The nation has a population of about 14,500,000, ranking tenth among the states of Europe. These are of several racial strains. About nine million people, 65 per cent of the population, are Czechoslovaks; there are three million Germans, three-quarters of a million Magyars, half a million Russians (Ukrainians and Great Russians), and considerable numbers of Jews and Poles. The Czechoslovaks are two branches of the same Slav people, the Czechs of Bohemia, Moravia, and Silesia, who speak Czech, and the Slovaks of Slovakia, who speak a dialect of Czech.

History and Religion

The history of the Czechs goes back to the beginning of the Christian era. It is not necessary to trace the early history here. For two thousand years they have engaged in intermittent warfare with the Teutons in

efforts to maintain their independence. The Germans, as early as the eleventh century, had an eye on the Bohemian crown, but with varying fortunes the latter preserved a large degree of autonomy. In the fourteenth century King Charles, son of John of Luxemburg who had been elected by the Czechs to their throne, raised Bohemia to great heights; he became head of the Roman Empire, making Prague his capital. He it was who founded the great Czech university at Prague.

During these centuries Bohemia, of course, was a Roman Catholic country. But the Czechs were never really good Catholics, however. As early as 1237 the pope issued a bulletin ordering the suppression of heresy in Bohemia. The Slav custom of accepting the holy communion in both kinds, both the cup and the bread, was widely prevalent in Bohemia, though condemned and forbidden by the Roman Church. The Slav or Greek Orthodox ritual was also widely used. The Waldensians and their leader and founder, Peter Waldo, found a welcome and refuge in Bohemia after they had been condemned by the Church and driven out of France in the twelfth century for their insistence on the right of laymen to preach and study the Bible. In the fourteenth century the ideas promulgated in England by John Wycliffe in opposition to Catholic doctrines and practices became influential among the Czechs. Reformers and critics of Catholicism were appearing during this whole period, and "by the close of the fourteenth century Bohemia was the one European country where criticism of the abuses and immorality of the Church had broken into open rebellion."

John Huss the Reformer

To Martin Luther the German is usually accorded the distinction of projecting the Reformation and being the father of Protestantism. As a matter of history John Huss the Bohemian enunciated Protestant doctrines and projected a reforming revolt against Roman Catholicism seventy-five years before Luther was born, and when the Reformation began in Germany there were already 400 Protestant Churches with 200,000 members in Bohemia and Moravia.

Huss gathered up and made vocal the sporadic criticisms of Catholic doctrines and immorality which had been heard in detached places for a hundred years or more. As lecturer on theology and philosophy at the University of Prague, he denounced the sale of indulgences by the Church, the practice of saying masses for the dead, and confession to the priests on the part of Christians. When the pope offered to sell indulgences for funds to carry on a crusade against Naples, Huss and his friend Jerome publicly condemned the procedure; to this the pope replied by excommunicating Huss and placing Prague under an interdict. Retiring to Husinec under the protection of his feudal lord, Huss produced two books in which he declared the Bible to be the rule in matters of religion and attacked transubstantiation, the primacy of the pope, the veneration of saints and relics, and the efficacy of absolution by an immoral priest.

Huss was summoned to appear before the Council of Constance and the Emperor Sigismund granted him a safe conduct thereto. Though convinced of the fate that awaited him, Huss journeyed to Constance, where

he was imprisoned, maltreated, and given no opportunity to explain or defend his doctrines. He was condemned to death and on July 6, 1415, was burned at the stake, his ashes being thrown into the Rhine.

Nearly the whole nation had followed Huss, and his murder lighted the flames of revolt throughout Bohemia. The Czech nobles met and dispatched to the Council of Constance a virtual declaration of war against the Roman Catholic Church, defending Huss as "a good, just and Catholic man who had been convicted of no offense" and denouncing his accusers as "liars, vile traitors and calumniators of Bohemia and Moravia, the worst of all heretics, full of all evil, sons of the devil." The gage of battle was accepted by the Church and the Hussite Wars began. Hungary and the German states and the German settlers of Bohemia supported the Church. The great blind Czech hero, Zizka, with a genius comparable to that of Hannibal, led the Czechs to victory, and in the end the Church was compelled to make concessions and recognize the Hussites.

The Eclipse of Czech Culture

Dissensions then broke out concerning the status of the monarchy and the succession to the throne. Struggles ensued, and in 1526 a diet committed the fatal blunder of giving the Bohemian crown to the Archduke Ferdinand of Austria, one of the Hapsburgs. The Reformation was now under way in Germany, and when Ferdinand attempted to lead an army against the German Protestants the Czechs refused to march and began a revolution which Ferdinand put down with mercenary troops.

The king then suppressed the Unitas Fratrum, or Unity of Bohemian Brethren, the great democratic religious society founded by a peasant, Peter Chelcichy, on the teachings of Huss, and issued a royal decree establishing the Jesuits throughout the land. This was in 1547. For nearly a century the Czechs were deprived of religious liberty and the Hussites were persecuted. In 1618 came another attempt to gain political, racial, and religious freedom by force of arms.

"At the beginning of this period of warfare Bohemia had a population of three million; at its end there were only eight hundred thousand inhabitants left in Bohemia. Protestantism was wiped out with fire and sword. The Czech nobility was mercilessly rooted out and their lands confiscated. Bohemia's ancient rights were abrogated. Catholicism was forced upon the surviving population, while in place of the Bohemian aristocracy an alien ruling class was planted by the Hapsburgs. With the downfall of Czech national power also came the end of Bohemian literature which had flourished in the fifteenth and sixteenth centuries. The Jesuits made it one of their chief purposes to destroy systematically the Czech literature. One Jesuit leader boasted that 'he had himself burned no fewer than 60,000 Czech volumes!' The Czechs were made the subjects of Austria and their land became a province of the absolute monarchy of the Hapsburgs."

The Liberation of the Czechs

At the outbreak of the World War Czech hopes revived and the spirit of Huss again flamed in the hearts of the people. Though forced by thousands into the

Austrian armies, the people's sympathy was always with the allies of democracy and against the Central Powers. In Prague a regiment of Czech soldiers received an ovation by defiantly carrying a banner inscribed, "We are marching against the Russians, but nobody knows why." Whole regiments deserted Austria and went over to Russia on the eastern front. Having no flag of their own, the Czechs bore great pictures of John Huss at the head of their columns. The spirit of these remarkable people was such that Austria brought the charge of high treason against the whole nation.

Notable Czech leaders, among them Professor Masaryk and Dr. Edward Benes, escaped to exile in allied nations, there to expound their national aspirations and labor for the recognition of the same. They organized abroad a National Council and proclaimed from the United States the independence of their country. At the end of hostilities, on October 28, 1918, the National Council actually assumed power in Prague, and a few weeks later the National Assembly met and elected Masaryk the first President of the Czechoslovak Republic.

The Religious Revival

True to their historic genius, the Czechs on achieving freedom gave first attention to religion. For three hundred years Roman Catholicism had been identified in their thinking with their oppressors, and there swept across the nation the remarkable "Loose from Rome" movement. By thousands the people officially registered their withdrawal from the Catholic Church.

The slogan spread abroad, "When Vienna falls, Rome must fall too." A group of Czech Catholics

petitioned Rome to reverse the verdict against John Huss, declaring they would not submit to the papal authority as long as this crime was officially acquiesced in. Their petition was refused. This group proceeded to renounce all allegiance to the pope and Church of Rome, abolished the celibacy of the clergy, eliminated the Latin language from the service, and organized the Czechoslovak National Reformed Catholic Church. Many Roman Catholic priests and congregations affiliated with this new Church, which, while retaining many features of Catholicism, seeks to embody the Czech national spirit. Since its organization nearly a million people have joined this new communion. Nearly one-third of all the inhabitants of Czechoslovakia have definitely shifted their religious affiliations, and to-day only about 65 per cent are Catholics.

Methodism Enters Czechoslovakia

Czechoslovakia was one of the three nations which fell to the Methodist Episcopal Church, South, in the division of European territory for purposes of war relief between the two branches of American Methodism. Two branches of relief work were established in Prague in 1920. The first was for students at the university, especially those from Russia and the Ukraine, many of whom were destitute. A kitchen was secured near the university and meals were provided for more than 150 students. The second form of relief was for Russian refugees, who flocked to Prague as a result of the Bolshevik revolution and the devastation of the Russian and Polish borders by the Red armies. Daily rations were issued to these and many lives were saved.

The entrance of Methodism coincided with the "Loose from Rome" movement and the Czechoslovak national revival, and the door of evangelistic opportunity was wide open. Accordingly, three evangelistic missionaries were sent in the persons of Rev. Joseph Dobes, Rev. J. C. Bartak, and Rev. C. T. Collyer; the two first named were Czechs who had been working in America, and the third was a veteran missionary who had seen service in many fields. These began evangelistic and colportage work. Results were immediate. In one of the first meetings there were 700 conversions. The use of the historic Church of St. Martins-in-the-Wall was granted, and here a congregation of 300 quickly assembled. The Vrosovice congregation in a few months numbered nearly 3,000 members and adherents. In other cities and towns the message of the Methodist preachers was equally popular. The organization of a full-fledged Mission was seen to be necessary and a duty.

The Czechoslovak Mission was formally organized by Bishop W. B. Beauchamp in August, 1922. Though only two years had passed since the first workers entered the country, the new Mission reported twenty-six charges and about 5,000 adherents. It is doubtful whether the history of Christian missions shows a record of success comparable to these two years of evangelism in Czechoslovakia. The second session of the Mission, in 1923, reported a completed organization; territory having been divided into four districts and Churches, Sunday schools, Epworth Leagues, and missionary societies were in operation.

Czechoslovak Methodism To-Day

The General Conference of 1926 authorized the organization of Methodism in Czechoslovakia into an Annual Conference and this was consummated in 1927 under the presidency of Bishop U. V. W. Darlington, but five years after the founding of the Mission. The new Conference had three districts, 38 societies, 14 clerical members and 27 local preachers. Up to the time of its organization as a Conference the Church in Czechoslovakia had reported more than 10,000 "members," but the new status required a separation of the Methodist into full members, of which there were 2,700, and probationers, these numbering 7,537. There were 18 houses of worship and 15 parsonages with a total value of $220,000, with no indebtedness.

The work of Southern Methodism in Czechoslovakia is almost exclusively evangelistic, the advanced culture of the nation rendering unnecessary the establishment of hospitals, schools, and benevolent institutions. There is, however, a small orphanage at Horni Pocernice, which cares for and educates about twenty children and which is supported entirely by the offerings of the people.

The only Methodist educational institution in Czechoslovakia is the Biblical Seminary in Prague, maintained for the training of pastors and other Christian workers. About a dozen men have completed the four-year seminary course; the usual attendance is about twenty, and there are nine members of the faculty.

Excepting only the two institutions above mentioned and the publication of a monthly periodical, *Krestansky*

Buditel, all Southern Methodist work in Czechoslovakia is evangelistic, consisting in the operation of regular Churches and the promotion of evangelism throughout the nation. This work centers in Prague, in which city the Church has a large central building in which are located the Biblical Seminary, classrooms and dormitories, the colportage department, and editorial and executive offices. In the capital city also are three Churches: Central, Vrsovice, and Stare Strasnice. The first is housed in a large building in the heart of the city and has a congregation of over 400 adherents. Vrsovice and Stare Strasnice Churches are in suburbs; the former has 700 members and 1,400 applicants and the latter has 120 members and 400 applicants.

Churches have been established in all the other cities and important centers of the country. In the great industrial city of Pilsen there is a large Methodist Church with 1,000 adherents. Congregations have also been developed in the great cities of Moravska Ostrava and Bratislava, the capital of Slovakia, and in about seventy-five other cities and towns. In some of these no buildings have been secured, but in spite of adverse circumstances the constituency steadily increases.

The Board of Missions makes an annual appropriation of about $48,000 for the support of the missionary work in Czechoslovakia, the entire amount being paid by the General section of the Board. There are only five missionaries on the field; three of these are Czechs who were sent back to their native land from the United States.

POLAND

The Republic of Poland is another nation resurrected by the World War; it is composed of territory which was anciently Polish but which for more than a century previous to the war had been incorporated in Germany, Austria, and Russia. It has an area of about 150,000 square miles, about the size of the State of Montana, and a population of approximately 27,000,000. Like most of the countries of eastern Europe the population is a racial mosaic; there are nineteen million Poles, four million Ruthenians, two million Jews, a million each of Germans and White Ruthenians, and a scattering of other strains. Most of the people, 75 per cent of the whole population, live in the rural sections and 65 per cent of them are farmers.

Ancient Poland

The Poles are a part of the Slavic peoples and therefore akin to Russia. In a struggle of the Greek and Roman Catholic Churches for the control of the Slavs, the Russians were won by the Eastern Church while the Poles became Roman Catholics. This was a fact of great significance; it cut off Russia from the main stream of western culture and allied it to Asia rather than to Europe, while it made Poland a western state.

Through the customary vicissitudes of nations Poland had by the seventeenth century become the most powerful state of central and eastern Europe. What was more remarkable it was the most democratic nation. The Polish diet controlled the election of the king, who at best held only a life tenure but could be deposed in the event that he did not keep his promises.

The king could not make war without the consent of the diet, and at one time he was supervised so closely that his wife was chosen by the Senate. A two-chamber assembly on the order of a modern Parliament was developed. Poland virtually became a republic. This trend toward democracy in Poland really accomplished the nation's downfall. The autocratic rulers of neighboring nations had no intention of permitting the spread of democracy in that section of Europe, and they plotted the overthrow of Poland. Then followed the three great crimes of Poland's partition.

In 1772 Russia, Prussia, and Austria engineered the first partition of Poland, each taking to themselves large areas of Polish territory. The democratic tendency in Poland continued, and in 1793 the country was invaded by Russia, backed by Prussia, and the second dismemberment occurred; the Poles suffered the loss of several provinces, which were annexed by her invaders. This second outrage caused a revolt on the part of Poland, led by Kosciuszko, as a result of which the land was completely overrun by the three enemy powers. In 1795 occurred the third and final partition. All that remained was divided between Russia, Austria, and Prussia, and Poland perished.

Poland Revived

Though robbed of national existence, the Poles kept alive their memories and aspirations of freedom. They welcomed the coming of Napoleon, and after defeating the Russians the Emperor of the French set up the tiny Duchy of Warsaw as an independent entity, but at the Congress of Vienna in 1815 the territory was redistribut-

ed among the partitioning powers. In 1830, again in 1848, and yet again in 1863 the Poles attempted revolts which were suppressed in blood. The people remained enslaved, though they preserved their national consciousness in spite of the efforts of the Czar to Russify them.

"Then came the Great War. On the fields of Poland immense armies swayed back and forth, killing, pillaging, devastating. These armies had hundreds of thousands of Poles on the side of Russia opposed to hundreds of thousands of Poles on the side of the Austro-German forces. For Poland it was a terrible experience. But even more terrible was the ruin wrought in its fair cities and villages. According to some estimates three hundred towns, twenty thousand villages, two thousand Churches were razed to the ground. Millions were set adrift, wandering eastward back of the Russian armies. Billions of dollars in property were destroyed."

Both sides wanted to placate Poland and for the first time in a hundred and twenty years the world became greatly interested in its condition. Russia, by a sort of irony of fate, led off, and in 1914 Grand Duke Nicholas promised autonomy to a reunited Poland. In 1915 Hindenburg defeated the Russians and the Germans occupied all of Poland, and the following year Germany and Austria proclaimed Polish independence. Not to be outdone, France, Italy, England, and the United States in 1918 recognized the Poles as cobelligerents.

When the war ended the Poles claimed everything in sight, even the restoration of the great empire of 1772, which included large areas and great populations which

were not Polish. This involved them in wars with the neighboring states who had aspirations of their own. Soon the Poles were at war with the Lithuanians, White Russians, Ukrainians, Jews, and Germans. Wanting an access to the Baltic, the Poles seized the German city of Danzig by force. The agencies of the Peace Conference experienced great difficulty in reconciling all the conflicting claims, but Poland was finally constituted with its present boundaries and given access to the sea by the internationalization of Danzig.

Religion in Poland

Poland had been a Roman Catholic country since the middle ages. The Hussite movement in the neighboring land of Bohemia deeply stirred the more enlightened section of the population, especially the large number of Polish students at the Czech university in Prague, only to be repressed in Poland by force. The nation was still more profoundly moved by the Lutheran Reformation, many noted Poles became Protestants, and the influence of the new movement was seen in many directions. But in 1564 the king accepted from the hands of the Papal Nuncio the Book of Decrees of the Council of Trent, the official Catholic theology, in sign of submission. The Jesuits were firmly established and Protestantism was uprooted.

The new constitution of Poland, adopted in 1921, makes no provision for an established Church and all Churches are supposed to enjoy equal rights, but Article 117 declares Roman Catholicism to be the dominant religion and as a matter of fact many Protes-

tants labor under serious disabilities which frequently amount to persecution.

The religious statistics of Poland reveal a complex situation. There are seventeen million Roman Catholics (63.8 per cent of the population), three million Greek Catholics (11.2 per cent), somewhat less than three million each of Russian Orthodox and Jews (10.5 per cent each), one million Protestants (3.7 per cent), and a few others. The Roman Catholic Church has 6,000 Churches and 8,400 priests, the Greek Church has half as many congregations and one-fourth the number of priests, while there are 600 Protestant Churches and nearly as many ministers.

Religious Persecution in Poland

Owing largely to Jesuit influence, Poland to-day presents one of the most extreme examples of intolerance, in spite of its theoretically liberal constitution. Religious minorities are granted autonomy under their own rules, "subject to the recognition of these rules by the state." The government has taken the position that a legal arrangement must be made with each separate religious body *in seratim*, but for ten years has delayed action and left most of the groups unrecognized. These unrecognized bodies have no legal standing and are outside the pale of legal protection; they cannot hold or transfer property or promote evangelism among the general population, and are liable at any time to be dispossessed or persecuted at the will of even minor authorities. The Methodist Episcopal Church, South, for example, cannot use its own name or call itself a Church in Poland but is organized in the guise of a

commercial corporation known as the Southern Trading Company.

Outright persecution has been indulged in. Though money is annually appropriated for the support of all Churches, the Protestants have never been able to secure their just and proportionate share. The government has refused to allow the German groups of Posen and Pomerellen to bring pastors from Germany, and as a result 140 parishes were without pastors in 1927 and thousands of children were without religious training; due largely to the intolerance of the Polish government, forced emigration has reduced these groups from 1,200,000 to about 325,000 since the close of the war. The government has seized and taken away from Protestant ownership and use such institutions as the theological library at Deboualaka, the deaconesses' houses at Posen, and the Paulinum, a boy's institute which had been supported by Protestants of Holland and Sweden. In various parts of Poland Protestant property has been taken from the rightful owners and either confiscated by the government or handed over to bodies enjoying more favor with the government. Polish authorities raided an orphanage of the Methodist Episcopal Church, South, at Odolanow and removed fifty children, who were distributed in Roman Catholic homes. The government refused to recognize the title of the Southern Methodist Mission to property at Pustomyty purchased for an orphanage from a Polish Senator and ordered the sale of the land on pain of confiscation. The authority for this action was a law which provided that no benevolent organization could own more than forty acres of land; the property in

question contained forty-three acres, and the government refused to allow the Methodists to dispose of three acres in order to comply with the law.

Under such conditions Protestant work is greatly handicapped. All efforts to secure action on recognition measures have uniformly failed, and Protestant bodies in Poland are thus denied legal protection and are at the mercy of their enemies.

Beginnings of Methodism

When the Methodist Episcopal Church, South, entered Poland in 1920 as a relief agency its workers encountered appalling conditions of distress. The situation was much worse than in any other country. The occupation of the territory first by Russia and then by Germany for practically the whole war period and the wars immediately following between Poland and her neighbors had devastated Poland and impoverished her people, while the reign of terror then prevalent in Bolshevik Russia had filled the country with starving refugees. Vast droves of children huddled in the streets of the cities, living on the crumbs they could beg or steal, while other multitudes ran wild in the fields, subsisting on roots and refuse. Large numbers of students had come out of Russia, and these too were starving and freezing.

On February 20, 1920, the Board of Missions of the Methodist Episcopal Church, South, met in special session and voted half a million dollars for relief work in Poland and Czechoslovakia. A special Polish Relief Movement was authorized to secure clothing for shipment to Poland. Nearly a million garments and other

articles valued at two million dollars were contributed in a few weeks and a ship was secured to transport these materials. Relief centers were set up in various places. Three soup kitchens were opened to feed the starving students of Warsaw. Three orphanages were opened and two hundred boys given refuge.

Through this speedy relief service the Church succeeded in saving the lives of multiplied thousands of the Polish people. Their gratitude was unbounded. The Polish government voiced the grateful sentiments of the people and letters of appreciation were received from Prince Ludomyrski of the Polish embassy, from the headquarters of the Polish Relief in New York, and from the War Department of the United States government.

When the need for physical relief became less the Methodist workers proceeded to consolidate their work into permanent institutions. Several day schools were established at Warsaw for the thousands of homeless children upon the streets. Orphanages and schools were developed at Klarysew, Odolanow, and Pustomyty. A headquarters building was purchased in Warsaw which was made the center of educational, evangelistic, and social service activities. An English night school was opened in this building and soon had a large enrollment drawn from the choicest circles of Polish life. Evangelistic meetings were held in Warsaw and other cities, and by the spring of 1922 the superintendent in Poland reported that a group of one hundred had applied for membership in the Methodist Episcopal Church, South, in Warsaw, in Lwow the head of the department of mathematics in the university, with his entire family, had declared allegiance to the Methodist

faith, more than a dozen groups in as many different cities had organized and invited missionaries to come to them, and "the revival fires are burning from Danzig to Posen."

On August 24, 1922, only eighteen months after the inauguration of the Polish Relief Movement, Bishop W. B. Beauchamp formally organized and held the first session of the Poland-Danzig Mission of the Methodist Episcopal Church, South, at Warsaw, and the workers at that time reported two presiding elders' districts, nine charges, seven Churches, five Church buildings, 800 members, 150 probationers, seven Sunday schools with 800 pupils, four Epworth Leagues with 300 members, one missionary society with 50 members, 10 schools, and property valued at $67,000.

Progress in Poland

The work of the Polish-Danzig Mission is divided into three districts with about a dozen pastoral charges and ten buildings in which services are held but which under Polish law cannot be denominated chapels. In most of the charges the regular ecclesiastical organization of Sunday schools, Epworth Leagues, and missionary societies has been perfected. The total Church membership is nearly one thousand. There are three schools enrolling nearly 1,500 students and an orphanage.

At Klarysew, a suburb of Warsaw, is the Methodist school and orphanage, the outstanding institution of Polish Methodism. Under the management of Director Wladislaw Dropiowski, an outstanding Polish educator whose conversion is one of the romances of modern Methodist history, this combination institution com-

mands respect, notwithstanding the unfair attacks which are constantly brought against it and the Director by the Roman Catholic press. There are usually about 125 students at Klarysew.

In Warsaw the Church maintains the English Language College which has the remarkable enrollment of nearly a thousand students and is self-supporting, or practically so. The desire on the part of upper and middle class Poles to learn English has enabled this institution to make for the Church sympathetic contacts which have been quite helpful.

On the mission property at Skolimow, near Klarysew, has been established a Bible Training School for Polish preachers and Christian workers. Only about ten such have been trained but on this school will rest the responsibility of providing a Polish leadership for the Church in the future.

Under present conditions the Polish Methodists can do little in the matter of self-support; they raise about $2,000 annually. The appropriation of the Board of Missions is a little more than $75,000 per year; about $8,000 of this sum is being paid by the section of Woman's work.

Church Work and Evangelism

Subject to the limitations imposed by Methodism's extralegal status in Poland, the work of the Church has been more or less firmly established in the Polish cities of Warsaw, Lwow, Klarysew, Skolimow, Praga, Przemysl, Poznan, Czarnylas, Ostrow, and Katowice, among the Germans in Danzig, and among the White Russians at Wilno, Slonim, and Radoszkowicze.

In the capital city of Warsaw the work centers in the large central building, which houses the Church itself as well as the English Language College, a day school, book store, publishing interests, and various other forms of religious and social activity. There is a small Church with fifty members in Lwow, the old Lemberg, in East Galicia among a mixed Polish and Ukrainian population.

In the Poznan area, comprising the territory ceded to Poland by Germany, are many Germans, and Methodist work is carried on in both the German and Polish languages. The Polish congregations are at Poznan, Czarnylas, Ostrow, and Katowice; the German are at Chodziez and Grudziaz. There are about 200 Methodists in this area, one-third being Germans. The emigration of the young people among the latter to Germany has reduced the Churches and efforts are being made to introduce bilingual preaching in order to reach a larger group, a proceeding fraught with some difficulty on account of the antagonisms between the racial groups.

The Free City of Danzig is not in Poland but its port affords the nation an outlet to the Baltic. The city is German and the Church therein came to Southern Methodism from the Methodist Episcopal Church in Germany in the division of territory after the war. There is a congregation of 200 and a good Church building, but on account of differences in language, the distance from the Church in Poland, and the difficulties of crossing the international border it has been hard to maintain relationships and the people have expressed a desire to return to their former connection.

In the various other cities in which work has been established Southern Methodism is represented by small groups, usually from twenty to eighty members. About three-fourths of them own small buildings. The numerical strength is thus so small as to seem insignificant to the casual observer, but the significance of the situation lies in the fact that Methodism is planted in these strategic centers and the ground is laid for a great advance all along the line when the legal disabilities are removed and the Church is recognized.

White Russia

About 1924 a Polish Senator invited the Methodists to project work among the White Russian people in northeast Poland and promised official encouragement and support. Experimental evangelistic tours seemed to confirm the hopes thus raised, and the whole situation indicated that the way was open to the White Russians in Poland and through them to the neighboring Republic of White Russia. But language difficulties were in the way; the White Russians speak a distinct Slavic tongue into which the whole Bible has not yet been translated. The budget for Poland was being reduced and no funds were available. Hence it has been impossible to take advantage of what appears to be one of the greatest opportunities in Europe for spreading the Gospel.

However, a few preaching places have been established for the White Russians at Slonim, Radoszkowicze, and the adjoining district. Hostels for high school students have been opened at Radoszkowicze, Kleck, and Wilno. At the last named place two

women workers have been stationed, these being the only representatives of the Woman's section of the Board of Missions in Europe; they operate a hostel for girls and an evangelistic and social center for women.

Methodism has hostels for students in three of the four high schools in that region. These hostels are operated at small expense, the students furnishing their own meals and the Mission providing lodging. They are, however, very important religious agencies, since they bring under Christian influence the social life of those who will be the intelligentsia of the future.

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CHAPTER V

THE REDEMPTION OF THE CONGO

THE Belgian Congo is a colony of the Kingdom of Belgium located in central Africa; it now has an area of 928,000 square miles, being more than eight times as large as Belgium itself. It lies in the very heart of Africa, occupying considerably more than half of the entire basin of the great Congo River. It touches the Atlantic coast for about fifty miles and spreads eastward halfway across the continent; north and south it extends from five degrees above the equator to thirteen degrees below it. The Congo River flows around the northern and western borders for its entire length and the most important tributaries of the Congo traverse the colony, rendering it the best watered and from an agricultural standpoint the most promising section of Africa.

The colonial government vests in the Governor General as the representative of the king, Parliament, and colonial ministry of Belgium. There are four provinces, each under a governor, which are in turn divided into twenty districts, each administered by a commissioner. Within these districts are the various native tribes and villages under their native chiefs and subchiefs, who are recognized by the government and associated with the commissioners and others in the rulership. To the chief is left considerable local authority and the native custom of succession to the

chieftainship is left undisturbed, although the government reserves and sometimes exercises the right of removal and appointment of chiefs for sufficient cause.

The Belgian Congo is a vast reservoir of wealth lying practically untouched. Its potential resources are unknown, having never been adequately surveyed, but they are certainly enormous. Under proper cultivation the soil can be made to produce enormously. Ivory, nuts of various kinds, palm oil, and a great variety of most valuable and beautiful hardwoods are obtainable in large quantities. There are many minerals, such as copper, tin, iron, and gold. Diamonds also abound, and many persons believe that when they have been located and mining started on a large scale the Congo fields will rival or surpass those of South Africa; various companies are already at work, and in 1926 a corporation backed by Belgian and American capitalists actually produced a quarter of a million carats of diamonds in the Kasai basin.

The People of the Congo

Population figures are uncertain. *The Annuaire de Documentation Coloniale Comparee*, an official report of the Belgian government, says that the known population in 1926 was 7,955,450, and the estimated total was 10,000,000. These are mainly Bantu negroes. In the north, however, are found several tribes of Sudanese, speaking one of the various Sudanian languages. Scattered here and there are also found tribes of a race called the Batwa, who appear from descriptions to be similar or related to the Bushmen of the south.

The Batwa are believed to be the aboriginal race of

the Belgian Congo and are the most backward people to be found in that territory. They are pygmies, the men being usually about four and a half feet in height and the women about four feet. They are reddish yellow in color; some of the men have long black beards, and their bodies are usually covered with short hair. The Batwa are roving hunters, and while settled in the proximity of game live in cages made of boughs hidden in the recesses of the forests.

The Bantus are more like the Negroes of the United States. It appears that they are not pure Negroes, and it has been supposed that Hamite blood has entered into their present composition. There is much variation among them, very many different branches of the Bantu stock being found in the Belgian Congo.

The population of the Belgian Congo is made up of many tribes, each representing a different people and speaking a different dialect; some of the tribes are further divided into numerous subtribes. *The Encyclopedia Britannica* lists more than 350 tribes and subtribes of Negroes, Bantus, and mixed stocks in central Africa and the *Manual of Belgian Congo*, issued by the British Admiralty, mentions 140 tribes and subtribes in the Belgian Congo alone; neither publication, however, attempted to list all the tribal divisions.

There appears to be no great differences in characteristics, customs, and manner of life between these tribes. All are practically savage, and many of them seem to have been cannibals until their man-eating proclivities were checked by white men a few decades ago; some authorities claim that cannibalism is still secretly practiced in the jungles, and this is admitted

by the Belgian government. Few of the languages have been reduced to writing, hence, except for a few persons taught by missionaries, illiteracy is universal.

Domestic slavery, though legally prohibited, still exists throughout the Belgian Congo. The institution is of such long standing and so much a part of native life, and the economic and social problems connected with its forcible suppression are so great, that the government has not made strenuous attempts to enforce to the letter its prohibitory laws. Such slavery as exists in the Congo, however, seems to be of a mild type and the slave enjoys both a social and economic status quite equal or superior to that of the common run of natives.

The Batetela Country

The Methodist Episcopal Church, South, works among the Batetela[1] tribe, and these people are therefore

[1]Rev. T. E. Reeve, in his book, *In Wembo Nyama's Land*, page 134, says the correct name of the tribe is Atetela and that one individual is an Otetela. However, this is not borne out by any other authority the author has discovered among scores consulted in the Missionary Research Library of New York, official documents of the Belgian government, and his own private sources. They are always called Batetela. They are so called in *Encyclopedia Britannica, Manual of Belgian Congo*, issued by the British Admiralty, Hilton-Simpson, of the British Museum expedition, in *Land and Peoples of the Kasai*, Du Plessis in *Thrice Through the Dark Continent*, and many others. The prefix "Ba," which is attached to the names of numerous tribes, is a Bantu prefix which means the plural of a people; thus Bakongo means the people of the Kongo tribe, Baluba the Luba people, Batetela the Tetela people, etc. This is borne out by Professor Westermann of Berlin, director of the International Institute of

of chief interest for our present purpose. This tribe inhabits a territory of about 70,000 square miles lying in almost the exact center of the Belgian Congo, in the Sankuru district of the Congo-Kasai province; both province and district are named from the great rivers that traverse the area. The tribal center is about four degrees below the equator. Subject to the general uncertainty of the census, it may be said that the tribe numbers about a million people.

To reach the Batetela country one usually takes a steamer at Antwerp, Belgium, and proceeds to Matadi, the head of navigation on the lower Congo, about one hundred miles from Banana, at the mouth of the Congo. This voyage requires about three weeks. From Matadi one goes to Stanley Pool on a narrow-gauge railroad, the train making the journey of 250 miles in two days. At Stanley Pool a small steamer is boarded and the Congo, Kasai, Lulua, and Sankuru rivers are slowly and laboriously navigated to Lusambo, a distance of about 500 miles; a stop is usually made at Luebo, where the great Mission of the Southern Presbyterian Church has its headquarters, and on his original journey of exploration Bishop W. R. Lambuth walked and was carried from Luebo to Wembo Nyama, an overland trek of five weeks' duration. From Lusambo the traveler makes the journey to the village of the Batetela chief, Wembo Nyama, overland, walking or being carried in native hammocks. The distance is 165 miles and

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African Languages and Cultures and editor of the trilingual journal, *Africa*, in a personal letter to the author. Professor Westermann says he would prefer to drop the plural prefix and call the tribe the Tetela.

the time required to traverse it depends upon the size of the caravan; when traveling steadily with a few native carriers the trip can be made in seven days, but on the original trip, when the caravan included 235 persons, the Methodist missionaries were on the trail two weeks.

Who Are the Batetela?

The Batetela people are a branch of the Bantu race of Negroes. Authorities seem to agree in classing them as somewhat more backward than many tribes, though not as primitive as the Batwa. They were, until within quite recent times, among the worst and most savage cannibals of Africa. The Belgians have had much trouble with them, growing out of the execution of one of their chiefs, Gongo Lutete, in the last decade of the nineteenth century. This chief had done yeoman service for the Belgians against the Arabs in 1892, his manner of warfare being atrocious. "Whatever death the opposing warriors met with, the end was the same, and they were invariably eaten. Prisoners captured were issued as rations to the rank and file of the army. Men and women were handed over to these demons, and were simply cut to pieces as they stood, and devoured as soon as their flesh could be cooked. Every scrap of flesh was consumed, and only bones were left on the morning after the cannibalistic orgy." The execution of this chief, not for his cannibalism or atrocities but for abuse of power in mistreating his subjects, led to Batetela uprisings in 1895 and 1897.

So far as is known to white men, of course, cannibalism does not exist to-day among the Batetela; Hilton-

Simpson says it is dying out among them but was prevalent a few years ago; as previously noted, the Belgian government has stated that the eating of human flesh still goes on under cover but no mention is made of the tribes guilty of the crime.

The Batetela Civilization

From the standpoint of enlightened western nations the Batetela possess practically no civilization worthy of the name. They live in small villages buried in the jungle. The typical village is a small cluster of native huts, made of poles and palm leaves and having but one room and no floor save the earth. Through its center there runs a central path; seldom does a village have two or more streets. Centrally located is the house of the village chief; sometimes it is surrounded by a wall of palm leaves, and in the rear are the huts or compartments for the chieftain's retinue of wives, which vary in number from six to a hundred or more, according to his lordship's wealth and dignity.

Scattered about are the farms of the people, small patches of ground superficially cleared, on which wheat, maize, millet, and yams are raised. The wild growth on the ground is burned, the ashes scattered over the surface, and the crop is planted in small holes hastily dug with a primitive hoe. The women do all the work on these farms.

It is comparatively easy to eke out an existence in the Congo. Palm nuts can be had by climbing the tall trees. Plantains, a kind of banana, are found in abundance; they are the staple of African diet, being baked, roasted, or eaten raw. Such meat as is eaten

consists of game killed in the jungle or the scrawny chickens, ducks, and goats kept by the villagers. Various bugs and insects constitute savory dishes for the natives. Cattle are raised in some sections but among the Batetela they are killed off by the deadly African flies.

Americans and Europeans are usually unable to eat the food prepared by the natives. It is poorly cooked, often being uncooked or at best half-boiled. At the meal the African family gathers about the one pot and each individual serves himself by putting his hand therein and taking out his portion. Ideas of cleanliness in connection with food are entirely foreign to the Batetela. He may wipe his hand on his filthy loin cloth before dipping it into the pot; he may wash his feet in the vessel used for cooking; he will remove his loin cloth and use it for cleaning his pots and pans. Reeve, in his book, *In Wembo Nyama's Land*, says that eggs remaining unhatched after being incubated for three weeks under a hen or duck are eagerly sought by the people and eaten with evident relish. Reeve also tells of the eating of rotten meat filled with worms, "the worms, why, they are meat too!" He further mentions the use of dogs, rats, and monkeys as articles of diet.

In the tropical climate clothing is unnecessary and very little is worn; Reeve says a woman's handkerchief will make three dresses for the average Batetela female! But with the advent of the white man the more ambitious natives have conceived a great desire for clothing. They will wear anything a white man discards. Dr. O. E. Goddard tells of seeing a man proudly parading in gala attire consisting entirely of a derby hat, and on

one occasion his waiter honored his presence by appearing clad in a discarded union suit. The chiefs and their favorite wives on important occasions wrap their bodies from shoulders to knees in many folds of cloth.

The Batetela, in common with all other tribes, are very fond of bodily decorations. They smear themselves with white clay as a sign of mourning. They use red dye to decorate their naked bodies in many fantastic ways. They are especially proud of bodily scars and cicatrices, made by self-inflicted mutilations into which charcoal and other substances are rubbed; these scars are made in various designs and are frequently so large and extended that charms, coins, and various objects are attached to them by means of strings. It is said that the Batetela love these mutilations more than any other tribe and that their women sometimes cover their bodies, especially the thighs, with them. These people also have a custom of knocking out their upper front teeth or filing them to a sharp point. It is a mark of distinction to load the body, the ears, nose, neck, waist, thighs, and ankles, with bracelets and other ornaments.

The African tribesman is fond of noise and alarms the neighborhood on slight provocation. On state occasions, especially, he fills the jungle with an unearthly din. When visiting the white man who honors the village with his presence, the chief is always accompanied by a retinue of "musicians" who blow horns, beat drums, and keep up a resounding noise during the entire conference; as a mark of respect the chief not infrequently keeps the weary traveler awake the whole night through by stationing a lusty crew of noise makers at his door. In similar fashion the tribal dances and other

festivities are conducted. The war, funeral, religious, and other dances of the Africans are picturesque and interesting, calling forth the utmost endeavors in the way of bodily decoration, ornamentation, contortion, and noise.

Most interesting to foreigners is the African system of communication by means of drums. These drums are made of wood, cut in the shape of a wedge concaved somewhat at the sides and hollowed out from the small end. By beating on these drums the natives signal from village to village, being able thus to send messages for a long distance. All native drummers understand the code, but it is said never to have been revealed to white men and they have not been able to decipher it.

The Women and Children

The hand of paganism rests most heavily on the women and children, in Africa as elsewhere. The Batetela woman is virtually a slave. As stated elsewhere, the man may have as many wives as he can buy; the more the better, since social standing and economic prosperity depend on the number possessed. Wives are purchased from their fathers or uncles, being paid for with cloth, goats, chickens, or any other form of wealth. The seller evidently undertakes to guarantee the quality of his merchandise, since the buyer may return a woman at any time and demand the return of the purchase price. The woman tills the field, cares for the children, prepares the food, and does all the work.

The men have no compunction of conscience about beating or otherwise mistreating their wives. Reeve says the missionaries frequently see men driving their

wives along the paths, beating them with sticks. Hilton-Simpson tells of a man rubbing pepper in his wife's eyes, and when the white man treated the woman's eyes with boric acid he was besieged by native women begging for the medicine, to be used when their own husbands should resort to a similar method of discipline.

Polygamy constitutes one of the greatest hindrances to the progress of Christian missions. The missionaries will not baptize a man unless he will dismiss all save the first of his wives; this the natives are loath to do, since it means not only the loss of his wives but the sacrifice of his wealth and social standing. For that reason Wembo Nyama, chief of the central village of the Southern Methodist Mission, though friendly to the missionaries, is not expected to become a Christian. Even when a man does become a Christian, a serious social problem is entailed. What will become of his wives? If their parents are living, they are sent back to their homes, but otherwise they must be turned out.

Sexual immorality seems to be practically universal among these people; they seem to take it as a matter of course and have no glimmering of its wrongness. The missionaries have discovered no word in the Batetela language for "purity," "virtue," or "virgin," nor any idea of pure womanhood. The fact that missionaries have questioned whether any Batetela ever grew to maturity without committing sexual sin speaks eloquently of the utter lack of any moral standards among them. Travelers report that on entering a native village for a night's sojourn the hospitable chief will

line up the most likely young women for the traveler's inspection and choice.

The children of the tribes are objects of genuine Christian pity. They are born without any kind of medical attention, their bodies being immediately sprinkled with cold water, smeared with paint, and laid aside on the ground. The women work in the fields the day before and the day after their children are born. They are nursed by their mothers until about the fourth or sixth month, after which time they must eat the solid food of the family; if the child is unable to swallow the food the mother pushes the food down the baby's throat with her finger. The children wear no clothing save charms of various kinds, such as beads, bells, bits of wood or metal, and pieces of the hoofs and horns of a goat. Thus attired the babies are carried to the fields and placed on the ground while their mothers toil. In a study of 68,738 people in one province, it was found that 21.5 per cent of the Batetela children died during their first year, and some authorities estimate that throughout the whole colony the infant mortality is as high as fifty per cent.

Witch Doctors and Medicine Men

In times of illness the African has recourse to his native witch doctor or medicine man. This worthy, of course, possesses no knowledge of modern medicine. The diagnosis is always the same: the patient is bewitched or possessed by an evil spirit. Treatment is by exorcism of the devil or devils, and consists mainly of incantations, drum beating, and other forms of noise by which it is hoped to drive the demons away. When

giving treatments the "weci" or witch doctor adorns himself, or herself, as the case may be, with fantastic decorations; great bundles of feathers may be fastened to the head, skins of various animals may be worn about the loins, around the neck, arms, and legs and from nose and ears, a multitude of charms and rattles will be worn, and the body will probably be smeared with paint. There is medicine aplenty, consisting of a motley collection of charms, bracelets, chicken bones, claws and horns of animals, goat's feet, bits of skin, pieces of metal, and any number of similar objects. The technique of treatment consists in selecting various "medicines" and handing them to the patient and smearing a native paint or other mixture upon his body, the rattling, incantation, dancing, and grotesque contortions being simultaneously indulged in.

The African native has great respect for the "weci." Not only can the latter cure all the ills that flesh is heir to, but he can render all manner of valuable services. He is especially capable in the art of divination. Suppose, for example, a citizen has lost a goat by theft. He goes to the witch doctor. That dignitary will perhaps begin rubbing a shell or a goat's horn with a stick, naming at the same time the various persons who might have stolen the lost animal. At the utterance of a certain name the moving stick stops, thus designating the culprit. The suspected thief is thereupon required to swallow poison; if he survives his accuser—the citizen, not the "weci"—must pay him for the false accusation, and if he dies he will steal no more goats!

It will be readily seen that this custom places great power in the hands of these fakirs, even the power of

life and death. As a consequence they have been greatly feared, even by the chiefs, for woe unto the man or woman who incurred their displeasure! They have been responsible for murders and sufferings untold. Happily, the government is trying to curb their activities at this point.

The Religion of the Batetela

"The most brutal elements of the Bantu come out in connection with his religion. The thing which ought to elevate is the very thing that drags him down." "In a word the religion of the African is a religion of terror and hate. In the things which pertain to God he lives in abysmal darkness. When most religious, he is most fiendish."

The Batetela have an idea of a supreme Being who made the world, but He has no relation to it. He is so dim and far away that He has no interest in the world of men, hence the Batetela have no interest in Him. The world and all of its affairs are controlled by demons, unseen but everywhere, myriad in number and terrible in character. They infest and determine everything, and the African's fate in life and death depends upon the attitude of these evil spirits. They are not to be worshiped or adored, but propitiated, exorcised, and escaped. Some of these demons are the souls of departed ancestors, others are in the form of beasts, some reside in the moon and natural phenomena, millions are in the woods, rivers, stones, and other natural objects.

Such worship as exists consists mainly in dancing, making noises, wearing as charms all manner of objects, and keeping, rubbing, or carrying idols and fetishes.

The witch doctor already described is the priest. In the religion of these people there are no such ideas as morality, prayer, forgiveness, redemption, salvation, or worship as those terms are understood by civilized peoples. The Batetela have no conception of such things.

The center of Batetela religious observances is the fetish, the homemade god or something that may be used to influence the spirits. The fetish is not worshiped in our sense of the word, but used as a device of magic to thwart the devils. In every village stands the fetish house. These contain rude and fantastic idols, usually a likeness of a man whittled out of a block of wood, daubed with paint, with shells for eyes, and with feathers stuck in his head. Shells, skins, painted pots, goats' hoofs, gourds, pots of food and other mixtures, and almost any other item may also be in the fetish house. Anything may serve as a fetish, the more worthless the object the more power it seems to possess as a fetish.

These things are not only kept in the fetish houses but are found nearly everywhere else as well. The huts of the people are often crammed with them. All over the villages and along the paths travelers will see poles and sticks, daubed with paint and having feathers or pieces of skins attached to them, which serve to keep the devils and the leopards away. Fetishes are worn in large numbers upon the body. If a man's fetish does not bring him the desired security, he may beat it and give it another chance or he may discard it and make another.

Lambuth Blazes the Trail

The heart of the great missionary pioneer, Bishop

W. R. Lambuth, had long burned with a passion for the evangelization of Africa; born and serving as a missionary in China, the founder and first superintendent of the Southern Methodist Mission in Korea, he had from boyhood cherished a desire to be a missionary in Africa. In 1891, 1901, 1902, and 1906 the subject of such a Mission was under discussion, always urged by Lambuth. Definite action was finally taken in 1910, and the following year Bishop Lambuth and Prof. John Wesley Gilbert, of the Colored Methodist Church, started for the Belgian Congo.

The story of that journey has become a classic in Methodist missionary annals and need not be retold in detail here. The travelers reached Matadi on November 5, 1911, and a month later they arrived at Luebo, the center of the work of the Presbyterian Mission. The Presbyterians, who have always been the most loyal friends and helpers of the Methodist missionaries, provided interpreters and carriers and on December 22 the caravan plunged into the jungle, seeking the spot which Bishop Lambuth believed the Holy Spirit would designate as the most suitable for the founding of a Mission. For five weeks the party was on the march, and on the first day of February, 1912, they reached the village of the Batetela chief, Wembo Nyama. Their reception by the chief and people and the general situation convinced the Bishop that he had reached the end of his journey. Here he determined to establish the Mission.

Bishop Lambuth returned to America, but two years later he was again in Wembo Nyama, this time with six missionaries, fifteen native Christians "given" by

the Presbyterians, and the equipment necessary for the opening of a Mission. The Belgian government had granted twenty-two acres of land. On February 6, 1914, the Belgian Congo Mission was formally organized and the first Church was formed one week later. The membership consisted of six missionaries, including three wives, and the fifteen native Christians from the Presbyterian Mission, of whom two were native evangelists.

The small staff was left alone in the jungle. They had no buildings, no literature, not even a written native language. The first task was to erect some buildings—a clinic, a Church, a school, and homes for the missionaries. These were erected by the industrial superintendent, Mr. J. A. Stockwell, supervising native labor, and active work was soon under way.

Attention was next given to reducing the Batetela language to written form, a necessary preliminary to any educational activity. Fortunately, one of the native evangelists brought from Luebo was by birth a Batetela and knew the language; he was also familiar with the Baluba, in which tongue the Presbyterians had already issued some parts of the Bible. This man, Mudimbi, was therefore an invaluable assistant to Dr. D. L. Mumpower and Rev. C. C. Bush in reducing the Batetela dialect to literary form. When this had been done, a simple literature was prepared, consisting of the Lord's Prayer, selected parts of the Bible, the principles of grammar, and a few reading lessons, and similar elementary items. Then began the slow task of imparting the rudiments of learning to the unlettered and untutored children of Africa.

An African Mission

In order to understand the work of missions in the Congo it is necessary to bear in mind the peculiar manner of African life. The Mission itself is located on ground adjoining the native village and constitutes a small settlement in itself. Usually it dominates the interest of the village. The villagers live a most leisurely existence and crowds of them are usually available for work, school, or religious service at almost any hour and can be summoned by the ringing of a bell, beating of a drum, or blowing of a goat's horn. Labor is cheap, in terms of the values of civilized communities, and is paid for in salt, cloth, and similar articles of merchandise; a cup of salt or a strip of cloth worth a few cents is considered a good wage for a week's labor.

Around the Mission and on its property there develops another village. It is inhabited by the students, patients, children, and attachés of the Mission, who live in the native huts which are constructed at little cost by the industrial department of the Mission. Natives on becoming Christians frequently move into the Mission village. Within these villages the missionaries exercise much authority. Such "extra customary villages" were first developed by the Jesuits and were favorably regarded by the Belgian government. They helped to solve some perplexing missionary problems. It must be borne in mind that a Christian in Africa must give up many of his tribal practices, such as polygamy, witchcraft, slavery, idol worship, and his obscene dances. He thus becomes a marked man and is often ostracized and persecuted by his fellows; to such as these the Mission village is an essential. It is

also necessary to receive converted or cast-off wives, orphaned and mulatto children, persons coming from a distance to the clinic, converts sent from other villages to be trained for Church membership or for Christian work, and many others.

In the Mission station there is usually a preaching service at sunrise, attended by the Mission and tribal villagers alike. The people are then assigned to their tasks in the shops or field. After a short period of work the boys are called in to the school. The patients are treated in the hospital and clinic. Catechism classes meet shortly before noon. There is a period of rest for about two hours in the middle of the day. Then comes another religious service, the workmen's school, the women's school, the Bible school for those in training to become Christian workers, etc.

Southern Methodist Work

Since Southern Methodism established its first Mission in the Belgian Congo at Wembo Nyama in 1914 the African field has made a strong appeal to the heart of the Church; it is perhaps not too much to say that the Congo Mission is the most popular foreign Mission of the Church. It has especially attracted the sympathy of the young people, and the Epworth League has provided financial support from the beginning.

Africa is a most trying and dangerous field, many missionaries being unable to successfully withstand the climate and the tropical diseases. Not one of the six workers who founded the Mission in 1914 are in the field to-day and some of those later sent out have died or been forced to retire. In spite of the difficulties the

staff has been enlarged, the range and intensity of activity greatly increased, and the Mission has developed in strength and effectiveness. The General and Woman's sections of the Board of Missions coöperate in the Congo Missions.

In 1929 the missionary personnel numbered about 35 persons, including wives, who do the work of missionaries. There are also about 150 native teachers and evangelists who have been trained in the Bible school at Wembo Nyama and sent into the various smaller villages surrounding the principal stations. The total baptized membership of the Church is about 1,100 persons, but there are several times as many catechumens and adherents who have not been admitted to actual Church membership.

The annual budget of the Congo Mission is approximately $74,000, of which about $55,000 is paid by the General section and about $19,000 by the Woman's section. As above mentioned the Epworth Leagues have from the beginning carried the budget of the General section as a Special. This appropriation is much too small to provide a missionary service in any sense adequate to the task of coping with the vast problem of the Batetela tribe. In every field in the world except Africa there exists some form of culture, some intelligent ambition, some appreciation of the finer moral and spiritual values on which Christian missions have been able to build. None of these things alleviates the black paganism of central Africa, where both need and difficulty are infinitely enhanced by the absence thereof. In no field has the lack of funds prevented the evangelization of the people as in Africa.

The Mission now has three main stations—in the villages of Wembo Nyama, Tunda, and Minga. Wembo Nyama continues to be the headquarters. In each of these stations missionaries are located and there is in each a Church, school, clinic, and general institutional and industrial work. The small centers near the stations are occupied by native workers under the direction of the missionaries in the nearest station. Under this system more than fifty villages are occupied, a Church and school being operated in each.

The Industrial Department

In the Belgian Congo the work of the Mission is carried on in four departments: industrial, medical, educational, and evangelistic.

It will be readily understood that the industrial missionary is indispensable in the Congo, not only for the direct service of the natives but also for the work of the Mission itself. No buildings can be purchased in central Africa, nor can building materials such as lumber and bricks be had. Furniture is unknown and cannot be bought. There is no such thing as a carpenter, bricklayer, or cabinetmaker, and it is therefore impossible to secure skilled labor. The missionaries are entirely on their own resources, and the industrial department trains and supervises the native workmen, secures poles, palm leaves, and vines from the jungle, cuts lumber, makes bricks, erects buildings, manufactures furniture, promotes agriculture, and carries on all the manifold activities of a similar nature. This department not only builds for the Mission but maintains workshops for the training of native workmen.

The villagers are taught to improve their homes and fields, to make and use such articles of furniture as will conduce to health or comfort, to utilize doors and windows in their houses, to make raised floors as a means of sanitation and protection from insects and the chill dampness of the ground, and to adopt such other features of modern life as may be needed. There is, of course, no attempt to transplant the white man's manner of living *in toto* to Africa, but only to give the people such improvements as will undoubtedly contribute to their general welfare.

In 1928 the industrial department of the Mission employed 140 workmen, completed 24 buildings, manufactured 84 articles of furniture, and made and burned 125,000 bricks. When it is recalled that all materials must be secured from their natural state, it will be realized that these figures represent a large program of work.

The Medical Department

From the standpoint of the physical welfare of the people the medical missionary is by far the most important individual in Africa. The absolute helplessness of the natives in the presence of the many and dread diseases that sweep the continent has already been pointed out. To the doctor they flock in multitudes; at the first appearance of a medical man anywhere in the Congo he is certain to be overwhelmed by the hordes of the diseased that flock to him. One of the most heartbreaking facts is that most of these must be literally driven away because of the inadequacy of the medical staff and equipment. The pages of a large volume

could be filled with most pathetic incidents of this character.

There are three small hospitals, at Wembo Nyama, Tunda, and Minga. These usually receive about 1,500 in-patients per year. Within six months after it was opened in 1927 the hospital at Minga gave 3,708 treatments in its dispensary, received 684 in-patients, and dismissed 501 cases as cured. The Tunda hospital during a somewhat longer period gave 5,619 treatments, admitted 811 in-patients, and dismissed 609 cases as cured. These figures are eloquent of the service rendered by the medical department with an equipment which in every modernly civilized land on earth would be considered so inadequate and rude as to be worthless.

Near Wembo Nyama Southern Methodism maintains a leper colony which in 1928 had 160 inmates. Leprosy constitutes a serious problem. Though not transmitted by heredity, the disease is contagious on continued association, hence the untainted children of lepers must be taken from them and cared for. Leprosy can be arrested in the early stage but at present is practically incurable after six months. The high cost of the only effective remedy now known, chaulmoogra oil, made from the seeds of the *taraktogenus kurzii*, which is a fruit not unlike the American grapefruit, has in the past prevented the Mission from successfully coping with the scourge. New and cheaper medicines are periodically reported but none have yet been indorsed by competent medical authorities, though the search continues.

Little has yet been done for those suffering with the most awful of all African diseases, sleeping sickness, or

trypanosomiasis. This disease in the last stages involves the central nervous system, bringing on insanity. No cure has been discovered, though a medicine called *tryparsamide* has been found effective in certain forms of the disease. It often causes a remarkable restoration of the mental powers, but is dangerous to the eyesight. The medical missionary encourages all possible preventive measures and strives to bring about a more humane treatment of patients in the last stages of the disease. Science still seeks a cure. An American benevolent agency has recently sent physicians to Africa with forty-two supposed remedies which are to be tested with groups of patients.

The Educational Department

Mention has already been made of the difficulties attending a program of education in the Congo. The Batetela language has now been reduced to writing and a few simple materials have been produced in multigraph form. Anything like a real curriculum is impossible at the present time, however. The most that can be hoped is that the people may learn to read and write their own language, obtain a smattering of French, the official language of Belgium, and the beginnings of mathematics. And this can be given only to the choicest young people. There is little probability that anything approaching a literary culture can become the possession of even the select few for at least a generation. Reading materials are mostly taken from the Bible.

The Batetela children are inherently as intelligent as any other children, it seems, and learn rapidly up to the

limits of the curriculum now available. Naturally, it is very difficult to teach mature men to read and write, and with the women the task is said to be nearly impossible.

In every station and outstation of the Mission, there is a school. In the stations the schools are conducted by missionaries and are of good grade and largely attended. At Minga there are 300 students in a school which has been thus described: "For seats they have three or four long poles tied together, with no walls and nothing overhead. In various places there are groups of such poles, and each group is a grade of the school."

Altogether the Southern Methodist Mission operates more than 50 schools under about 110 teachers; most of these, of course, are small schools in the outstations taught by native teachers. The total enrollment is usually around 700 students. There is also a Bible school at Wembo Nyama with 40 students. Various industrial and domestic classes are also conducted in the stations.

The Evangelistic Department

Great stress is laid on the direct preaching and teaching of the Gospel in the Belgian Congo. Indeed, all the departmental activities have an evangelistic emphasis. The evangelistic department supervises the whole work of the Church proper; it preaches the Gospel directly, trains native evangelists, prepares converts for Church membership, and exercises whatever religious discipline is necessary.

There is much preaching in the Mission, usually at least two services daily in each station and substation.

The system of evangelization has been thus described by a foreign Secretary: "One evangelistic missionary stays in the station and supervises the work of the native preachers who have been trained in our Bible school. In nearly every case the chief will build a house and a parsonage for the preacher and will pay his salary. That native teacher-evangelist preaches a sermon every morning at sunrise, conducts a school, and has chapel exercises every morning at ten. When the work is properly organized each evangelistic missionary will have under him one hundred of these teacher-evangelists and he will supervise two hundred services a day, or 6,000 a month, or 72,000 a year."

Southern Methodism hopes to develop eight stations, with missionaries representing each of the four departments in each, and to organize the evangelistic work as above indicated. "If we had the eight stations," continues the foreign secretary, "we would not have to pay a dollar to anybody except the missionaries, but could preach 600,000 times to this tribe a year, and that is more evangelistic preaching than we are doing in this country with 7,000 pastors!"

If the Mission is to prevent the development of a virtually pagan Church admission to membership must be carefully supervised and restricted. The people readily assent to what the missionary tells them and will profess conversion and be baptized at any time if permitted to do so. Some Missions, of the "faith" or "come-out" variety, have exercised little precaution in the matter, their carelessness explaining the large number of "converts" they report.

The Southern Methodist Mission has always exer-

cised extreme care at this point. The applicant for membership must undergo a course of training until the missionary is assured that he has a real grasp on the meaning of the Christian religion. He must utterly renounce all immoral heathen practices and all observances inconsistent with Christianity, such as polygamy, slavery, idol worship, sorcery, obscene dances, and the like. Not only must these be put away but the candidate must prove the stability of his Christian character by withstanding the many temptations to relapse over an extended period. Such discipline is not successfully undergone by all. Chiefs and "rich men" will not commonly give up their many wives and are therefore not recognized as Christians by the evangelical Missions.

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CHAPTER VI

THE EVANGELIZATION OF BRAZIL

From the standpoints of size, latent resources, and future influence Brazil is one of the really great nations of the world. In size it is a quarter of a million square miles larger than the United States, exclusive of Alaska; it has an area of more than three and a quarter million square miles, with a coast line of five thousand miles. Its extent is surpassed only by Russia, China and Great Britain with its colonies. It has one state—Amazonas—as large as a sixth part of Europe and a third part of the United States. Through Brazil flows the world's largest river, the Amazon, nearly four thousand miles long and with 200 branches, 100 of which are navigable.

This great country has all the climates except that of the frigid zone. Its potential resources, still largely untouched, are practically limitless. There are no deserts, but on the other hand there are by far the largest stretches of fertile and unused land and river spaces on earth. The productivity of the country is truly amazing. It produces most of the coffee of the world, the annual crop being worth a quarter of a billion dollars. The corn crop is worth nearly as much. The wood of Brazil has been famous from the day the land was discovered four hundred years ago. It produces sugar, cocoa, rubber, nuts and tobacco in tremendous quantities. It seems likely to be the cotton

country of the future. And what wealth lies in the power of the mighty Amazon, and in the unexplored reaches traversed by this river, no man can tell.

The People of Brazil

In 1920 Brazil had thirty million people, and the rapid increase has doubtless added a fifth as many more by the present time. These people have clung to the fringe of the continent and are found concentrated on a comparatively narrow strip along the Atlantic shore. The average density of population is nine to the square mile, one-fourth that of the United States, but in some states the density is only one-half of one inhabitant per square mile. Brazil, if fully developed, could comfortably support ten times as many. It has been pointed out that if this land were as thickly populated as Belgium it would have as many people as inhabit all the rest of the world.

Racially, the Brazilians are a conglomerate people. Most of them are of Portuguese descent. There are several million Negroes, descendants of African slaves imported in the sixteenth century. There are perhaps a million Indians. In the interior of the vast and largely unexplored Amazon country dwell multitudes of the Indian aborigines of Brazil, as rude and pagan, to all intents and purposes, as they were when the first Portuguese navigator sighted the land over four hundred years ago. No man knows how many of these primitives remain in the forests, nor what is the manner of their life. Then there are millions of people of mixed blood, white and black, white and red, red and black; even strains of brown and yellow appear as oriental

immigrants come in. There are perhaps as many Brazilians of mixed blood as there are pure whites.

Here is one of the most interesting and anthropologically significant situations of the world and of all time. "The Portuguese are more color-blind than any other people in Europe. They are so color-blind that they will look straight at a black man and see only a man." Race prejudice influences them little. The first Portuguese in Brazil were deported criminals, and they married or cohabited with Indian women and produced a half-breed offspring. Later intermarriage was common and crossing of racial lines without the formality of marriage was still more common. That process has gone on for centuries and racial antagonism has never prominently appeared.

It does not prevail in Brazil to-day, and here one finds the world's greatest experiment of racial amalgamation. Many, many observers, even Americans like Roosevelt, have believed that Brazil is solving the race problem for the rest of the world. At any rate, anthropologists are watching the experiment with deep interest. Brazil needs people, and she opens her doors to all men on equal terms, erecting no barriers of race in the path of economic and social opportunity. "Pombal's vision of a people who shall rise above race hatred, and caste, and color has come true. Except the Portuguese colonies in Africa, Brazil is the one country in the world where fusion of Europeans and Africans is going on unchecked by law or custom." "Destiny has erected in Brazil a social laboratory which shall reveal the significance of 'race' and either confirm or give the lie

for all time to the superstition that the admixture of widely different stocks spells degeneration."

A Glimpse at the Past

Brazil was first seen in 1500 by a Portuguese named Vicente Pinzon, who had been with Columbus on the latter's first voyage. The real discoverer, however, was the Portuguese navigator, Cabral, who, also in the year 1500, landed on the southern coast of what is now the state of Bahia, erected a stone cross, and claimed the land for his king. The first colonists were criminals, who married or cohabited with Indian women and thus early began the process of hybridization. Large grants of land were later given to Portuguese noblemen, with full power over the natives, who were quickly reduced to slavery in spite of Portuguese laws forbidding the practice.

The Spaniards came westward for gold, but Brazil was settled on an agricultural basis—the first colony in the new world to be so established. Indian labor proving unsatisfactory, African negroes were imported and slavery became an important institution. With the Portuguese came the Jesuits, who established their faith by the customary methods of their order, superficially and mainly by force or cajolery. Through the vicissitudes common to that age, and subject to the abuses of early colonial administration, Brazil developed by the beginning of the nineteenth century into a colony more important than Portugal itself.

In 1808 the royal family of Portugal, the regent, Dom John, and his insane mother, Queen Maria I, with the treasury of the kingdom and a large company of

nobles and officials, came to Brazil, fleeing from Napoleon. On the death of the queen in 1816, Dom John assumed the crown and the title of John VI, "King of Portugal, Brazil, and Algarves." In 1821 he returned to Portugal, leaving his son, Dom Pedro, as regent. That same year the *cortes* or parliament of Portugal ordered the return of the prince to the homeland and took steps to reduce Brazil to its old colonial position. Much aroused, the Brazilians persuaded Dom Pedro to remain, and in 1822 Brazil was declared to be an independent constitutional empire and the prince became the emperor as Pedro I.

After an unsatisfactory reign of twelve years Pedro I went to Portugal, leaving his five-year-old son as emperor. Regents were chosen by the legislature for nine years, and Brazil was practically a republic. But the boy emperor was declared able to rule at the age of fourteen, and as Pedro II he reigned with great liberality from 1840 to 1889.

The empire fell largely as a result of the emancipation of slaves. The slave traffic was abolished in 1853 and partial emancipation bills were passed in 1871 and 1885. In 1888 the "golden law," providing for immediate and uncompensated emancipation of all slaves, was passed, and in the midst of unprecedented enthusiasm was signed by the Princess Isabel, acting as regent for her father, who was in Europe seeking health. This act alienated the only class favorable to the empire, the slaveholders. The army revolted, the imperial family was sent to Portugal, and a Republic was set up. A new constitution modeled after that of the United States was promulgated, and after a period of turbu-

lency under military presidents lasting about six years, the Republic of Brazil settled down to an orderly and comparatively peaceful career.

Brazil thus secured independence from Portugal and later became a Republic in an orderly manner and without bloodshed. It was "like a ripe fruit falling from the tree." Compared to other republics of Latin America, its career has been quiet and peaceful and its government stable, largely because "she delayed the establishment of a republic until her people had learned, through experience, something of self-government."

Brazil To-Day

The United States of Brazil has frankly copied the governmental system of the United States of North America. There are twenty states, one territory and a federal district. The president is elected quadrennially by direct vote of all males over twenty-one years of age who can read and write. There is no capital punishment except under military law. Freedom of worship is guaranteed and there is no religious establishment.

Many nations are seeking the commercial opportunities of Brazil. Its best customer is the United States, which usually purchases over half of the fifteen million bags of coffee annually exported. Great Britain is the largest investor in Brazil. British investments total nearly a billion and a half dollars, those of France approximately half a billion at the par value of the franc, and those of the United States about one-third of a billion.

The needs of Brazil are numerous, but in the commercial field an adequate transportation system is one of

the most pressing. There are less than 20,000 miles of railways for a country 2,600 miles long and 2,500 miles wide. This mileage is less than ten per cent of that of the United States and not much more than that possessed by some of our individual states. It can by no means provide market facilities for any considerable part of the country. Most of the railways are owned or operated by the government and usually show a deficit. In the matter of highways the situation is no better. There are only four thousand miles of first-class motor highways and about seven times as many miles of second-class roads. In one state three times as large as England and with a population of three and a half million there are but thirty miles of road other than oxcart trails.

Many Brazilian cities are modern but the rural areas are quite backward. In the lower Amazon country the people live in palm-leaf huts, shaped like a small tent and raised somewhat on piles above the mud. The vast majority of houses in rural Brazil, however, are of mud, usually, but not always, smoothed while wet, and thatched with palm leaves or grass or covered with burnt slabs of clay. It is said that in all Brazil there are only two establishments which could be classed as sawmills.

Most of the people till the soil they do not own. Of the more than thirty million people in Brazil less than two-thirds of a million own any land. The people are "share croppers." More than a third of a billion acres are owned by sixty-four thousand proprietors. It is said that one shipping company has an estate larger than the total area of the British Isles and that one

individual owns a farm larger than Portugal. Yet public lands are plentiful, for Brazil has 2,100,000,000 acres and as yet only 438,000,000 acres are privately owned.

Brazil will one day challenge the cotton supremacy of our own Southern States. Encouraged by the government, a million and a half acres of land are already in cotton and the annual production varies from 100,000 tons to 175,000 tons. Already there are nearly 400 cotton factories with two and a half million spindles and 75,000 looms in operation.

Brazilian Social Conditions

"How could we build a new schoolhouse, when we had only enough money to build the theater?" said a certain city official in answer to an inquiry concerning the education of the people. The incident is eloquent of the Brazilian situation. There has always been an amazing apathy regarding education. "No press was suffered in Brazil until after the removal of the court; at the beginning of the nineteenth century Brazil was in the same state as if printing had never been invented." Illiteracy then was universal among all but a favored few, and even under the republic little progress has been made.

To-day about three-fourths of the people are illiterate. Brazil made no attempt to found a university until 1920 and even now the country has no university in the real sense of that term; certain institutions so called scarcely have the equipment of a second-rate high school. This situation has an adverse influence on all the people. "There have been countries," says Lord

Bryce, "where a small rich and ruling class, living on the toil of inferiors, has cultivated art and letters with brilliant success, but we find nothing of the sort here. The ignorant mass has depressed the whole, as a glacier chills the air of its valley."

Not only are the people unable to read and write but they have no opportunity to learn. Elementary education is nowhere compulsory in Brazil outside of a few progressive cities. Laws would be useless, since there are no schools for most of the people to attend. A survey in 1921 showed that 71 per cent of all the children of school age in Brazil are without schools of any description, and that in about a dozen of the twenty states, the state of Rio de Janeiro being in this group, from 83 per cent to 95 per cent were thus unprovided for. At that time even the federal district, which made the best showing, furnished schools for only 60 per cent of its children. Even where schools exist the quality thereof is poor. "When you ride through the sertao and at intervals of stupendous distance hear the voices of children droning over in monotonous chorus the platitudes of medieval pedagogy, *memorizing verbatim* whole pages of erroneous history and problems in mathematics, led by a half-trained and underpaid teacher, you glance up, expecting to see Peter the Hermit coming over the crest of the hill."

Other phases of social life are equally backward. Health conditions are far from ideal. The mortality rate will perhaps average three times as high as that of the United States. A traveler reports a county only twenty miles from the city of Sao Paulo in which there is not a single physician for a population of ten thousand

and declares that one can ride twelve hundred miles and never encounter a doctor. The first modern school for nurses was established in 1922. It is said that even in large cities the hospitals are without screens and that two nurses are regularly required to serve food to each patient, one standing by to fan away the flies! The International Health Board found a full 100 per cent of the rural population from the state of Bahia northward were infected with hookworm.

Religion in Brazil

The Jesuits were early established in Brazil and the country remains Catholic to this day. A general idea of what this has meant in Brazilian history and what it means to-day may be gathered from a reading of the section on Mexico of the present volume. But Portuguese Catholicism, while of the Latin type, has never been so degenerate as that in Mexico. Neither has the Church so meddled in politics, exploited the people, grasped the land, or given trouble to the government. But it has, as everywhere, kept the people in ignorance, denied them the Bible, and steeped them in superstition.

While the priests of Brazil were much better than their Mexican compatriots, not all of them by any means were paragons of virtue. In 1711 it was necessary to eject from the mining region of Minas a large number of grafting friars and priests who had taken holy orders to escape punishment for their crimes, and the order to eject all priests not actually engaged in parochial duties was repeated in 1723. In the diamond mines priests bartered indulgences for gems openly. For various offenses the Jesuits were expelled in 1759.

Various reports of clerical immorality come down to us. A traveler as late as 1926 tells of the glad welcome accorded by rural Brazilians to a priest *who brought his son* with him on his parochial rounds; there was no recognition of impropriety on the part of the people, and at the ensuing service of marriages and baptisms "many a couple, as soon as their marriage had been solemnized, brought forward a baby, and sometimes two, to be baptized!"

Outwardly the Brazilians are a quite religious people. They have their relics and wonder-working shrines. In cities and towns one sees pious signs displayed—"Butcher Shop of the Holy Spirit," "Furniture Shop of the Saviour," and the like. There is a Latin-American soft drink called "Jesus Water," and a brand of cigarettes was advertised by a picture of Jesus and His disciples all smoking that particular brand, Judas remarking, "If I had had such cigarettes to smoke, I wouldn't have betrayed Him."

But while all but about 100,000 of the people are classed as Catholics, the more intelligent people are breaking away from the Church in multitudes. The students, especially, are antagonistic or indifferent. Religion has little or no place in the schools and teachers declare that at least 90 per cent of the students in state schools are nonreligious and that the other 10 per cent are only nominally Catholic.

A Methodist missionary thus stated the situation in 1928: "In hurried visits made to Buddhist, Shinto and other pagan shrines in China and Japan, I have found no more of the external appearance of idolatry than in the papal temples and wayside shrines here in South

America. The reputed immorality of the priests, who keep the people in superstitious fear and ignorance and whose leadership seems to be religious in name only, becomes a stumblingblock in the way of moral and spiritual development of the people. They are taught that the Bible is a false Protestant book, that we worship the devil in our Churches, insult the Virgin Mary, despise the saints, and practice evil ceremonies, all of which teachings create in the mind of these ignorant people a horror of our Churches and our work."

Protestantism in Brazil

Until the nineteenth century Protestantism was not tolerated in Brazil. Freedom of worship was accorded when the empire was established in 1822 but Catholicism remained the nationally recognized religion. Church and state were entirely separated by the new republican constitution adopted in 1891.

The first Protestant colony ever founded in the new world consisted of a band of persecuted French Huguenots sent out by Calvin and Coligny about 1555. They landed on an island near Rio de Janeiro, but were betrayed by their leader and their colony was taken by the Portuguese; a few survivors escaped to the interior and attempted to teach the Indians but were hunted down and slain by the Jesuits. The Dutch captured Bahia in 1624, founded some colonies, declared religious liberty, and attempted the introduction of Protestantism, but the Dutch West India Company soon withdrew and nothing came of the effort.

The first real Protestant missionaries in Brazil were sent out by the American Methodists before the

division of the Church. In 1835 Rev. Fountain E. Pitts of Tennessee made a trip of inspection and returned the following year with a favorable report. In 1836 Rev. Daniel P. Kidder, Rev. Justin Spaulding and Mr. R. McMurdy, a local preacher, were sent to Brazil. These spent five years traveling through the country preaching and distributing Bibles in the face of bitter opposition; of Kidder it has been said that what he did not know about the Brazil of his day was not worth knowing.

In 1855 Dr. R. R. Kelley, a Scotch physician, began independent missionary work which was later taken over by an interdenominational society. The first permanent denominational mission in Brazil was that of the Southern Presbyterians, founded in 1859 by Rev. A. G. Simonton. The Northern Presbyterians followed in 1869. Mackenzie College at Sao Paulo, one of the best known institutions in Brazil, was founded by the Northern Presbyterians in 1871 as a primary school; it was raised to college grade and made independent in 1894. The Methodist Episcopal Church, South, entered Brazil in 1876.

There are now more than twenty missionary agencies at work in Brazil, including interdenominational and nondenominational societies like the American Bible Society, Y. M. C. A., and World's Sunday School Association. Of the total 14 are American, 5 are British, 2 are continental, and 2 are Brazilian. These maintain a foreign staff of over 500 persons and employ more than 700 national workers.

The Protestant community in Brazil numbers well above 100,000 souls. There are approximately 750

organized Churches and regular services are held in nearly 2,000 other places. Nearly 200 schools are maintained, practically all of these being under the auspices of the seven leading American denominations represented in Brazil; the total enrollment is about 12,000. Included in the lists of institutions are 150 elementary schools, 14 high schools, 7 industrial and normal schools, 5 colleges, and 6 theological seminaries. There are 2 hospitals, several clinics and dispensaries, a nurse's training school, and an orphanage.

Methodist Beginnings

As previously mentioned, American Methodism attempted to enter Brazil as early as 1835 and 1837. Rev. D. P. Kidder was the first Protestant to preach along the borders of the Amazon, and he delivered the first Protestant sermon in Sao Paulo. No substantial results were secured, though years later an old Catholic book was found bearing a date contemporary with Kidder's ministry which sought to expose the errors of Methodism.

The entrance of the Methodist Episcopal Church, South, was due indirectly to the Civil War. At the close of that conflict several thousand southern people emigrated to Brazil rather than submit to the Federal government. Among these was Rev. J. E. Newman of Alabama. He was not under appointment of the Board of Missions but was given a written appointment as a preacher and missionary in Brazil by Bishop Wightman. Many of the American *emigres* settled near the city of Campinas, and here Mr. Newman organized them into a congregation and erected a small chapel. This may

be regarded as the beginning of Southern Methodism in Brazil, though Mr. Newman was not a missionary in the real sense of the word, there were no Brazilians in his congregation, and his organization could hardly be called a Methodist Church in the official sense.

Mr. Newman and his congregation petitioned the General Conference of 1874 to enter Brazil. This request prompted immediate action. In 1875 Mr. Newman was recognized as a missionary by the Board, and in 1876 Rev. J. J. Ransom was sent to Brazil. The latter went out as a "self-supporting missionary" and for five years largely supported himself by teaching in a Presbyterian school at Campinas and acting as colporteur for the American Bible Society. Mr. Ransom established in Rio de Janeiro the first Methodist Church for Brazilians; the building was rented for him by an English Methodist, but, as before, he provided his own support while serving as pastor. One of the first converts here was a young Brazilian priest who became a colaborer in the Mission.

In the meantime Miss Annie Newman, who later became the wife of Mr. Ransom, opened at Piracicaba a school for girls which attained considerable influence; in 1879 an appropriation of $500 was made to this school by the Woman's General Executive Association, which was organized by the General Conference of 1878 and which later became the Woman's Foreign Missionary Society. The institution was closed when Miss Newman became Mrs. Ransom. In 1881 Mr. Ransom, returning to Brazil from a furlough spent in the United States, was accompanied by several missionaries, among them being Miss Martha Watts, representing

the Woman's organization. Miss Watts opened another school in Piracicaba, the Collegio Piracicabano of the present day; this was the real beginning of Methodist education in Brazil.

Where the school of Miss Newman, the American, had been popular, that of Miss Watts, the missionary, was bitterly opposed. For three months there was but one pupil. Miss Watts won the friendship of the two most influential men of the province, the brothers Manuel and Prudente de Moraes Barros, the latter of whom later became the first elected president of the Republic of Brazil. These men not only sent their children to Miss Watts' school but through the press and otherwise defended it against Roman Catholic attacks. As governor of the state of Sao Paulo, Prudente de Moraes Barras later established the public school system on the model of Miss Watts' school and as president of Brazil still later he offered her the post of Minister of Education for the nation.

In 1886 Bishop Granbery went to Brazil and organized the work into an Annual Conference, this very unusual step being taken in order to provide a body to hold property. The Brazil Conference had only three members: J. L. Kennedy, J. W. Tarboux, and H. C. Tucker. The statistics reported to this smallest Annual Conference ever organized included: One American and seven Brazilian charges, six local preachers, and 211 Church members. There was a girls' school at Piracicaba, a boys' school at the same place, and a boys' school at Capivary; in all these there were ten teachers, including two missionaries, and 130 pupils. There were six Sunday schools with 26 teachers and 164 students,

and during the year 12 children and 39 adults had been baptized. Methodism had been fairly launched in Brazil.

Methodism in Brazil To-Day

The work of the Methodist Episcopal Church, South, in Brazil is to-day organized in three Annual Conferences. The Brazil Conference covers the states of Rio de Janeiro and Minas Geraes and the Federal District; it was organized in 1886, as previously stated. The South Brazil Conference embraces the state of Rio Grande do Sul; this work was taken over from the Methodist Episcopal Church in 1900, organized as a separate Mission in 1906, and set up as an Annual Conference in 1910. The Central Brazil Conference covers the state of Sao Paulo; it was formed from the original Conference in 1910.

A glance at the map of Brazil will show that the South Brazil Conference, at the southern tip of the country, is separated from the Brazil and Central Brazil Conferences by two large states. This separation is due to the manner in which the work in the extreme south came into the possession of the Methodist Episcopal Church, South. Since no other branch of Methodism is represented in Brazil, the hope has been expressed that the two intervening states should be occupied; in fact, the importance of Brazil as a mission field and the undivided responsibility of the Southern branch of Methodism therefor indicate that the Church should at the earliest opportunity project its work throughout the entire nation.

From the standpoint of area covered, Brazil is the

largest foreign field of the Methodist Episcopal Church, South. Either of the three Conferences is larger than the territory occupied in any other field. The area of the four states and the Federal District is about 452,000 square miles, nearly twice as large as our largest State of Texas. In this territory live nearly twenty million people, at least half of the total population of Brazil. It contains Rio de Janeiro, the capital and metropolis of Brazil, Santos, the second port of the nation, and such large and influential cities as Sao Paulo, Porto Alegre, Bello Horizonte, and Nictheroy. From every standpoint the territory of the Methodist Episcopal Church, South, is the most important, progressive, and strategic part of Brazil.

In the three Annual Conferences in Brazil are 80 traveling preachers, only 20 of whom are missionaries, and about 25 local preachers serving charges as supplies, a total clerical staff of more than 100. There are about 115 charges and 150 organized Churches; these have 125 houses of worship and over 50 parsonages. The Brazilian Methodists largely support their own Churches and pastors, leaving to the American Church the support of the missionaries and institutional work. In 1928 the Church in Brazil raised for all purposes more than $150,000, this being nearly 45 per cent of the total expenditure on the field, including the appropriations of both sections of the Board of Missions.

The Board of Missions maintains nearly 100 missionaries in Brazil; there were actually 90 in 1928, including wives. The annual appropriation to the field is approximately $200,000, a little more than 75 per cent of which is paid by the General Section of the Board

and the balance by the Woman's Section. The total value of Methodist property in Brazil is about $2,500,000.

The Educational Program

Since Brazil is 75 per cent illiterate and the government educational system entirely inadequate, the maintenance of schools is a duty which the Church cannot escape. The educational program of the Methodist Episcopal Church, South, is designed to provide training for young persons desiring to enter Christian work as a calling, to serve the so-called upper classes who desire for their children better facilities than are usually found in the public schools and who would perhaps never come in touch with Protestantism otherwise, and to afford educational advantages to the children of Methodist people. The last named aim is extremely important in a country like Brazil, where the elementary public schools are all in the hands of Roman Catholic teachers who do not hesitate to use their utmost endeavors to turn the children of Protestants against the faith of their parents. The educational system of the Church is accordingly quite extensive, including about 50 schools of every kind, with over 200 teachers and 4,000 students.

In the field of secondary and higher education the Church operates ten boarding institutions; originally six of these were for girls and four were for boys, but one of the former and three of the latter have become coeducational. These ten institutions are as follows:

Institution	Location	Enrollment
Granbery College	Juiz de Fora	525

Institution	Location	Enrollment
Isabella Hendrix College	Bello Horizonte	200
Bennett College	Rio de Janeiro	300
Collegio Piracicabano	Piracicaba	300
Collegio Methodista	Ribeirao Preto	225
Instituto Gymnasial	Passo Fundo	225
Collegio Americano	Porto Alegre	175
Porto Alegre College	Porto Alegre	100
Collegio Centenario	Santa Maria	150
Union College	Uruguayana	200

Of these schools the first three are in the Brazil Conference, the second two in the Central Brazil and the last five in the South Brazil.

In addition to the above mentioned institutions there is a union theological seminary, known as Union Seminary, at Rio de Janeiro. The Methodist Episcopal Church, South, provides the dean and shares with other denominations the administrative and financial responsibility of this seminary.

Among the Methodist schools are some quite notable. Granbery College, the leading Methodist educational institution in the country, has a dozen buildings, and in 1927 it was said that 60 per cent of the students came from Roman Catholic homes and all pursued Bible courses and attended the daily chapel. Half of the Brazilian Methodist preachers have studied at Granbery College. Bennett College is a girls' school specializing in the training of teachers. Collegio Piracicabano has already been mentioned as the pioneer Methodist school of Brazil. More than any other institution it has influenced the general educational system of the country and has been officially designated as a preparatory school for the national law, medical and other pro-

fessional schools. The same government recognition has been accorded the Collegio Americano and the Instituto Gymnasial. In connection with Porto Alegre College, but under a separate dean, a Bible School is maintained; the long distance between southern Brazil and Rio de Janeiro rendered necessary the establishment of a training school for religious workers in the south.

A great school is at Rio de Janeiro in connection with a large Methodist institutional Church and social evangelistic center called the People's Institute. Here is the only school in Brazil for the deaf, dumb, and blind. A free day school for poor children operates night and day, and there is also a kindergarten for the children of working women. The attendance here is over 500, of which number approximately 175 are in the night classes. A similar day school in the institutional Church at Porto Alegre enrolls 250 children.

Some Other Features

The work of the Church in Brazil is in nearly all respects similar to that in the United States. Most of the congregations are naturally handicapped by the general situation; the lack of facilities and trained leadership greatly hinders the development of an adequate program of religious education, while the everlasting and bitter opposition and misrepresentations of the Roman Catholic clergy renders evangelism extremely difficult. Yet Brazil perhaps outranks any other field in the degree of substantial success obtained.

The Centenary Movement did much for Brazil. The Byrd Memorial (Central) Church at Sao Paulo is said to be the finest Church in any mission field; the Brazilian

membership has paid nearly $25,000 on this building. The Brazil Church is working earnestly toward self-support, and many charges have already reached that goal.

"Evangelism and education" has been the slogan of Methodism in Brazil. The National Church has not been able to launch a very extensive program of social service and philanthropy. Something has been done, however. The People's Institute at Rio de Janeiro maintains medical and dental clinics, clubs, day nurseries, and a full round of social evangelistic work, in addition to the educational activity already mentioned. The same is largely true of the Institutional Church at Porto Alegre.

At Rio de Janeiro Methodism joins with other denominations in operating a union hospital. It is small, but well manned and enjoys an excellent reputation and patronage.

One of the outstanding Protestant institutions in Brazil is the Imprensa Methodista, or Methodist Publishing House. It is valued at $150,000. Here is printed the literature used by all the Protestant denominations of Brazil, the Southern Baptists alone excepted; this includes several periodicals, all Sunday school literature, and many religious books. The Methodist Episcopal Church, South, publishes two periodicals, the *Expositor Christao*, organ of the three Conferences and edited by a Brazilian Methodist, and a children's magazine called *Bem-Te-Vi*. (*Bem-Te-Vi* means literally "I saw you well"; it is the name of a Brazilian bird which seems clearly to pronounce the phrase in its chirp.) This is the only journal for children

published in the Portuguese language. The importance of the Methodist Publishing House in Brazil can scarcely be exaggerated. It sends out a constant stream of literature which develops the spiritual life of the Protestant Christians; it is the only channel through which Roman Catholic propaganda and perversions against Protestantism may be counteracted; its bookstore keeps the open Bible before the people to whom it is denied by the dominant Church. For years the Methodist Episcopal Church, South, has provided the agent in Brazil for the American Bible Society, appointing to that post Dr. H. C. Tucker, a charter member of the original Brazil Conference, who has been called the most influential Protestant in Brazil.

The Missionary Spirit

Methodism in Brazil is imbued with an intense missionary spirit which not only manifests itself in a constant and intensive evangelism, but has already reached out to the regions beyond.

In 1926 Brazilian Methodism sent Rev. Hippolyto de Oliveira Campos, an ex-priest who is now a superannuated Methodist preacher, on a preaching tour of Portugal. Throngs heard his messages. As a result, urgent requests were made to the Brazil Church to establish permanent missionary work not only in Portugal, but in the Portuguese colonies of Africa and in the Madeira Islands. The Methodist Episcopal Church proposed to withdraw from the Madeiras and turn its work over to the Brazilians. The necessary action was taken by the Board of Missions of the Methodist Episcopal Church, with the condition that

the entire expense of the new Mission be borne by the Church in Brazil. An even more important enterprise of the Brazilian Church is a mission among the pagan Indians of the Amazon country. Three missionaries have been sent; the Methodists provided a physician, the Presbyterians an evangelist, and the Congregationalists an industrial and agricultural worker.

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CHAPTER VII

MISSIONS IN SPANISH AMERICA

When asked for his explanation of the differences between the civilization of Central and South America and that of North America the President of a South American Republic is said to have replied: "The Spaniards were searching for gold, while the Pilgrims were searching for God." The differences are certainly profound. In every phase of the world's life the United States and Canada are in the forefront of advanced and progressive nations, while their neighbors on the western hemisphere are leaders in nothing, but backward in everything. It is one of the tragedies of history that the nations to the south of the United States, though possessing natural resources of untold richness and all that could be desired in climate and access to the sea, should relatively have failed at every point in the development of a modern culture.

For this situation there may be several allied causes, but one of the most obvious lies in the fact that the people received from Spain a type of religion that has prevented progress. Surely it cannot be an accident that with practically no exceptions, Protestant peoples have forged ahead, while Roman Catholic peoples have remained relatively backward, and that this situation pertains even when resources, climate, and natural conditions are equalized. The simple truth is that the Spanish enslaved the intellects of their people, kept

them in ignorance, exploited them spiritually and economically, and imparted to them a religion which prevented, by making unnecessary, all spiritual initiative and independence. Progress stops when the human mind is not allowed to explore.

Among the Spanish-speaking lands of Central and South America there is scarcely a government that can be called stable. Not one has attained the position of even a third-rate power in international affairs. In none have even the elements of education been given to the masses of the people generally. Nowhere have the common people risen to anything that approaches the standard of living or degree of economic independence attained by the same class in the United States and Canada. In some of them, at least, aboriginal inhabitants still remain in a more or less uncivilized state. In all of them religion among the lower classes is mixed with gross superstition.

Yet these countries are an important part of the western world. The people have inherent capacities and the lands have latent natural resources equal to those of any other people or nations. Related as they are by proximity and mutual interests to the United States, and since by the Monroe Doctrine our country assumes a sort of international responsibility for their welfare and stability, Americans of the north are obligated by considerations of brotherhood to give them all the elements of social life necessary to their advancement.

THE REPUBLIC OF CUBA

Cuba is 760 miles long and has a width varying from

25 to 125 miles. It has an area of 44,184 square miles, 1,180 square miles of which is the area of the Isle of Pines; it is about the size of the State of Pennsylvania. Around the coast are 1,300 small islands, or "keys," which help to form the many harbors for which Cuba is noted. The population in 1928 was 3,579,507. About thirty per cent of the people are negroes, either Spanish-speaking descendants of slaves or English-speaking immigrants from Haiti, Jamaica, or the Bahamas. Cuba is the world's largest producer of sugar; of this staple the island produces nearly five million short tons annually. Tobacco is the second leading crop.

Cuba was discovered by Christopher Columbus in 1492, who claimed it in the name of Spain. Spanish colonists entrenched themselves on the island within a quarter of a century, and Cuba became one of the most important places of the western world. The aboriginal inhabitants were cruelly treated and reduced to slavery, and when Spanish tyranny exterminated the race their places were taken by negro slaves imported from Africa.

The Spanish were bent on securing gold, and the whole administration of Cuba was acquisitive in nature. As the population grew and the wealth of the island increased, the tyranny of the Spaniard became more and more rigorous. Though enjoying the rule of a few honorable governors, Cuba was, for the most part, subjected to injustices of the grossest nature. The island was allowed to trade only with Spain and only through the port of Cadiz. Taxation was burdensome and representation was denied. Finally, in 1825, the tyrannical Ferdinand VII issued his infamous "Royal

Order," which was Cuba's only constitution for nearly three-quarters of a century. This "Royal Order" placed Cuba under martial law and in a state of siege, subject to the arbitrary will of the Spanish captain general, who had the power of life and death.

The Cubans revolted in 1825 and the following three-quarters of a century witnessed almost constant warfare. Revolutions came so thick and fast that one experiences difficulty in cataloguing them. Attempts to throw off the Spanish tyranny were made in 1826, 1828, 1829, 1844, 1849, 1851, and 1868. In 1878 Spain promised reforms and granted the demands of the insurgents. But no promises were kept. Again the old oppressions were practiced. Once more the exploitation became unbearable, and "underground Cuba" gathered force for another struggle. A new revolution broke out in 1895, and in three years the whole island was again laid waste. The savage General Weyler, sent from Spain with instructions to crush the insurrection by fair means or foul, removed the Cuban countryfolk from their homes and confined them in garrisoned cities, hoping thereby to starve the revolutionists into submission. These "reconcentrados" were reduced to miserable extremities. They were given neither food, clothing, nor shelter in any adequate degree. Pestilence swept their ranks, and the prisoners died like rats, by multiplied thousands, from starvation and disease.

Finally, on the fateful night of February 15, 1898, the American battleship Maine was destroyed by an explosion while lying at anchor in the Harbor of Havana. This outrage resulted in a declaration of war on the part of the United States, adopted on April 19,

1898. The Spanish-American war was of short duration. Spain was overwhelmed on land and sea in ninety days, and the treaty of peace recognized the complete independence of Cuba. The rule of Spain in the western world, an unmixed tyranny of four hundred years' duration, was at an end.

Cuba's Redemption

Spain yielded Havana to the American government of intervention on January 1, 1899. Conditions in Cuba may better be imagined than described. For nearly seventy-five years the little island had been in almost constant turmoil. Half a million soldiers had during this time devoted themselves to the work of destruction. For at least thirteen years deliberate attempts were made to convert the whole country into a desert waste. Plantations were ruined. There were no respectable highways or streets. Public schools were negligible and illiteracy was well-nigh universal. Nothing whatever was known of sanitation. Pestilence annually swept the island; yellow fever had been epidemic in Cuba for so long that the memory of man ran not to the contrary and had carried off multiplied thousands.

The four years of occupancy, however, witnessed truly wonderful results. For the first time in history, Cuba had a stable and solvent government. The total income was more than $57,000,000, and $635,000 was handed over to the Cuban government at the close of the occupation, the remainder being spent for the reconstruction of the island.

A system of public schools was set up. The courts and laws were reformed and a reign of justice replaced

the Spanish terrorism. Trade revived, agriculture flourished, industry developed. Gambling, the national lottery, bullfighting, and cockfighting were suppressed. Telegraph and railway lines were extended. Good highways were started; the Americans built more miles of highway in four years than the Spanish had constructed in four hundred years. Sanitary measures were introduced. Cities were beautified, and Havana became one of the most attractive cities in the world.

Perhaps the most signal achievement of the American government of intervention was the total elimination of the yellow fever scourge.

Dr. Walter Reed became convinced that yellow fever was transmitted by a mosquito and elaborate preparations were made for experiments. Dr. James Carroll allowed himself to be bitten by a mosquito which had twelve days previously filled itself with the blood of a yellow fever patient, and as a result he suffered a severe attack. Dr. Jesse W. Lozear was bitten a few days later and died, a martyr to science.

A mosquito-proof building was divided into two compartments by a wire screen partition, on one side of which infected insects were liberated. American soldiers volunteered for the tests and it was found that those who were bitten soon became victims of the disease, while every attempt to infect other men by personal contact, bedding, soiled articles, and all other means signally and uniformly failed. Thus the responsibility of the mosquito *Stegomyia fasciato* for the yellow fever plague was established.

Immediate action was taken to kill these insects. All buildings occupied by patients were sealed and fumi-

gated, pools were drained, and a general war of extermination was waged. The result was that when the next summer came only a few cases occurred, and by the fall of 1901 the last case was reported in Havana. Thus in eight months the surgeons of the American army had entirely eradicated the terrible disease which for one hundred and fifty years had never failed to appear each summer. This constitutes perhaps the greatest service rendered to Cuba by the government of occupation.

The census taken by the Americans in 1899 revealed a population of 1,572,797, only 41 per cent of whom could read. There were 356,987 children of school age, only 87,376 of whom were in school. The provisional government at once established public schools, spent ten million dollars for buildings, and sent 12,000 Cuban teachers to the United States for training. Seven years later the census showed 541,445 children of school age with 171,017 in attendance.

In November, 1900, a constitutional convention of elected Cuban representatives met in Havana and drafted the constitution of the Republic of Cuba. On May 5, 1902, the first Congress of Cuba assembled. Thomas Estrada Palma had been elected President, and Louis Estevez Romera was Vice President. In the reception hall of the governor's palace, at high noon on May 20, 1902, a transfer of government was made from the representative of the United States to the new President and Congress of the Cuban Republic.

The Cubans were not yet accustomed to the ways of democracy, and when Palma was reëlected a revolution broke out. The United States intervened again and was

in charge of Cuban government from 1906 to 1909. Aside from this relapse the Cuban independence has been maintained.

Some Social Conditions

Inexperienced in government and untrained in the finer social moralities as the Cubans are, and possessing no background of historical traditions, it is not surprising that their social life should have failed to attain sudden perfection. The excellencies of Cuban character are numerous and the stability of their government has been quite remarkable under the circumstances. Nevertheless there are glaring social evils that should be corrected.

Cuban politics are notoriously corrupt and graft in office is widespread and acknowledged. Elections are shot through and through with manipulation. Law enforcement is frequently farcical, and the pardoning habit of the executive is notorious; there are only fourteen convictions in every hundred crimes, and the last three administrations previous to the one now in office issued an average of more than thirty pardons a month. It is scarcely to be wondered that manslaughters are increasing seven times as rapidly as the population. Cuba's murder record is eight times as large as that of the United States.

The Cubans are inveterate gamblers. Soon after the evacuation of the Americans they revived the government lottery which the former had suppressed, and this gigantic, and often crooked, gambling scheme is now one of the accepted institutions of the island. "Gambling, forbidden by law but protected by government officials,

who are partners or proprietors in these enterprises, flourishes to such a degree that Cuba is often called the 'Monte Carlo of America.' The lottery, cockfight, jai-alai, horse racing, and the Casino are merely better known instruments of a habit that reaches beyond them into every nook and cranny of the nation."

The educational situation is quite deplorable. The Cubans in this regard have by no means kept the pace the American government of intervention set for them. More than half the people are still illiterate, and 68 per cent of the children do not attend school; in fact, 50 per cent more children attended school in 1900 than did so in 1920. Only one child in a hundred reaches the fifth grade. In 1919 only 71 pupils finished their studies out of 234,000 attending school; only one out of every 215 goes through the elementary schools. "Just one schoolhouse has been built in a Cuban city since independence, and only eighty in the country."

Religion in Cuba

Roman Catholicism and Spanish rule went hand in hand in Cuba, and Spanish Catholicism is the worst brand of that faith. All the people were supposed to be Catholics, and no other form of religion was tolerated. No other Church was allowed to conduct public worship. Intolerance was carried so far that none but Catholics were allowed to enter the country; circular of the Spanish government issued to promote immigration to Cuba provided that "no others but Roman Catholics can be inhabitants of the island." The importation of Bibles was forbidden, and even the British government could not secure a permit for the erection

of a Protestant chapel in Havana for the use of British subjects.

The climax of fanatical intolerance was reached in 1898, when Captain Sigsbee, commander of the Maine, was forbidden to read the Protestant burial ritual at the funeral of the victims of the explosion. Sigsbee did, however, read a part of the service in the carriage en route to the cemetery and another section in his room at the hotel.

Under such a régime culture was at a low ebb. There were no schools worthy of the name, and illiteracy was nearly universal among the common people. The grasping hand of the Church lay heavy upon the Cubans. Marriage fees were more than $50, paid in advance, and as a result "more families were living together without the formality of a marriage ceremony than with one." One missionary reported performing a marriage ceremony for a couple who had lived together thirty years and had seven children, these children witnessing the wedding of their parents.

As an example of the grip of the Church on the property of the people the following may be cited: "In 1868, Bayamo was a city of 20,000, with more than 2,000 really beautiful houses. There were then twelve Catholic Churches; now there is one old dilapidated building that a good American farmer would not keep stock in. What happened? When the Catholics and Spain were in power, persecution prevailed. When a man was nearing death, the priest was called, who first inquired what the man had left to the Church. Before he would grant absolution, the man must give him a mortgage for a thousand dollars, more or less, according

to the value of the man's property. This mortgage bore five per cent interest and was held by the Church. Largely as a result of this kind of oppression war broke out, with Bayamo as the center. At that time every house in the city was mortgaged to the Church. When the Spanish troops marched against the city, the patriots, rather than leave their property for the priests, ransacked the Churches, brought out and burned the mortgages in the plaza, and then set fire to their homes, burning them to the ground."

The moral character of the Spanish priests was often reprehensible. Many were in exile from Spain because of offenses committed at home. "The Spanish priesthood in Cuba personified ignorance, cupidity, and indifference to their holy office." "The escapades of the *cures*," it was said as late as 1910, "are a stock subject. The nephews and nieces of the priests are sometimes given in polite company their rightful relationship," that of sons and daughters of the priests. An American general during the period of occupancy preëmptorily demanded the removal of a certain priest "because he was a drunken old vagabond." In a Cuban newspaper in 1898 appeared a communication of a Cuban-born priest in which the writer declared that Cuba had been "the refuge of the Spanish clergy expelled from their dioceses," and of his Spanish colleagues he declared that "for hope, they have substituted lucre and usury; for charity, tyranny; the god of the majority of priests has been the vile metal."

Protestantism Enters Cuba

Practically no substantial religious work had been

done by Protestants in Cuba until after the elimination of the Spanish in 1898. Some years previously, under a law which permitted some degree of toleration under very narrow limits, a Baptist Mission was established in Marianao, a suburb of Havana, a Presbyterian Mission was opened in Matanzas, and a Protestant cemetery secured at Havana. But the Protestants were strictly limited to certain precincts set apart for them and no progress was made.

Methodism looked to Cuba as early as 1881. In that year the pastor of a Cuban Methodist Church at Key West visited Cuba on the invitation of a group of young people in Havana. In 1894 a Cuban preacher, Aurelia Silvera, was sent to Havana, and he held some services in a hotel. During this early period Rev. J. J. Ransom, who had been a missionary in Brazil, and Miss Rebecca Toland, who had been at work in Mexico, also went to Cuba. A few services were held and a Sunday school and even a day school were opened. But this work was of a more or less desultory nature and Methodism could hardly claim to be established on the island.

The Methodist Episcopal Church, South, launched missionary work in earnest in Cuba immediately after the signing of the protocol which ended the Spanish-American War. In November, 1898, before the Spanish army had evacuated, Bishop W. A. Candler, Dr. W. R. Lambuth, then Missionary Secretary, and two preachers from Florida went to Cuba to establish a mission. Early in 1899 work was established at the strategic centers of Havana, Matanzas, Cienfuegos, and Santiago de Cuba. The first Protestant Church in Cuba was the Methodist chapel erected at Matanzas.

Methodism in Cuba

When the Southern Methodist Mission in Cuba was formally organized in 1900 there were only 21 Church members. Methodism spread rapidly over the island and outstanding educational institutions were developed. In 1922 the work was organized into an Annual Conference of the Church.

The Methodist Episcopal Church, South, is the only Protestant denomination which covers the whole island; other bodies, the Baptist, Presbyterian, and Episcopal, confine their work to limited areas. Methodism is firmly established in each of the provincial capitals and has occupied about forty other towns and villages; every center of any numerical consequence has its Methodist Church.

The Cuba Annual Conference has three districts, 27 pastoral charges, and 45 local congregations. There are 33 houses of worship. The preachers number about 30, half of them being missionaries. There are more than 5,000 Church members. There are also seven educational institutions with 80 teachers, enrolling nearly 1,000 students.

The greatest Protestant building in Cuba is the central building of the Methodist Episcopal Church, South, in the heart of Havana. It houses two Churches in separate auditoriums and under different pastors, an American congregation with nearly 100 members and a Cuban congregation of nearly 700. In the same building are the classrooms of the Central Methodist School, of elementary grade.

In a suburb of Havana is a group of three notable Methodist institutions: Leland Memorial Church,

Candler College, and Buenavista College. Here also are three missionary residences. Candler College is an institution for men and is the source of supply for Cuban preachers. It usually has about 250 students. Plans were projected in 1929 for the establishment of a theological seminary in connection with this institution. Buenavista College is a teacher-training school for girls; its enrollment is about 160, and it is practically self-supporting.

Pinson College, at Camaguey, enrolls about 200 of the choicest boys and girls of Cuba and has a strategic location; its buildings and equipment are utterly inadequate, however. Irene Toland College for girls is located at Matanzas; it has a new and beautiful building, though already too small, and is one of the most notable institutions of Matanzas. Its enrollment is about 150. At Cienfuegos is Eliza Bowman College, with 200 girls. Although this school owns a valuable and centrally located campus, its buildings are old and inadequate. The outstanding institutional needs in Cuba are new and modern facilities at Pinson College and Eliza Bowman College.

At Matanzas, on a large and beautiful property known as Quinta Tosca, is the only Methodist social service institution in Cuba. It is a social evangelistic center known as the Centro Christiano, or Christian Center. It ministers to hundreds of women and children annually through its evangelistic meetings, clubs, classes, and supervised playgrounds.

Both sections of the Board of Missions coöperate in Cuba. There are in the field nearly 50 missionaries, including 15 wives of missionaries. The annual budget

paid by the Board of Missions for all Cuban work is approximately $105,000, of which about $30,000 is paid by the Woman's section. The work of this section is the Buenavista, Irene Toland, and Eliza Bowman Schools and the Centro Christiano.

MEXICO

Mexico has an area of 767,198 square miles and a population nearing fifteen million. Of this population more than four million are Indians, eight and a half million are of mixed blood, and only a million and a half are pure white people. The country is rich in resources. There are millions of acres of virgin soil and millions more which are but skimmed by antiquated agricultural implements. Fine timber lands are estimated at twenty-five million acres. Oil is abundant. Mexico has the two largest refineries in the world and during the past few years has exported vast quantities of oil, ranging from 50,000,000 to 115,000,000 barrels annually. Most of the lack of sympathy and understanding between the United States and Mexico has been due to the efforts of our capitalists to exploit the Mexican oil resources.

Across the Centuries

The full history of Mexico cannot here be recited. The Spanish *conquistador*, Cortez, landed in 1519 with the declaration: "The Spanish have a disease which only gold can cure." The Spanish speedily colonized the country, reduced the Indians to slavery, produced a hybrid race by taking the Indian maidens unto themselves, and tyrannized over the population as was the

wont of representatives of their Catholic Majesties of Spain. This continued for three hundred years, and then the people began the long series of desperate struggles to shake off the double despotism of state and Church which continues to the present moment.

Details of the wars can be read in any history of Mexico and need not be repeated here. Suffice to say that since the first decade of the nineteenth century there have been almost continuous wars, the patriotic people always being arrayed on one side and the reactionaries and the Catholic Church on the other. In passing from Spanish autocracy to democracy Mexico has developed three constitutions, all of which were opposed by the Catholics and were the occasion of clerical rebellion.

The first constitution, that of 1824, declared that no religion save Catholicism would be tolerated, but in spite of that clause and the perpetuation of the *fueros*, or right of priests accused of crimes to be tried in their own courts, the Church attempted rebellion. Mexico replied by abolishing the *fueros*, nationalizing Church property, and suppressing religious orders. In 1857 a second constitution contained a bill of rights, guaranteed freedom of worship, took the priests from the government pay roll, and provided that no institution could own more property than was required for its own use. To this the clericals responded, as before, by stern and armed opposition.

Recent Rebellions

The third and present constitution was adopted in 1917. By this time a second problem had been added

to the age-old problem of Catholic domination. Foreign interests, mainly American, had secured millions of acres of Mexico's most valuable mineral and oil lands. Foreigners own one-fifth of all the private land in Mexico, a domain as large as all the New England States, plus New York and New Jersey. The framers of the constitution of 1917 attempted the solution of both the problems above mentioned, and in doing so they produced a remarkable document.

The new constitution provides that Churches may not own property; Church buildings belong to the nation, which determines which of them may be used for religious purposes. Churches may not maintain monastic orders, primary schools, or charitable institutions. Their journals cannot comment on political matters. Ministers of religion must be Mexicans by birth and must be registered by the government, which determines the number needed in any locality; they are not allowed to vote, criticize the government or laws, or take any part in political affairs. In the matter of land tenure, only the surface of the soil is subject to private ownership; oil and mineral rights can be operated privately, royalties being paid to the government, but cannot be owned outright. Further, all such owners and operators must be Mexican citizens; foreigners desiring such rights must consent to be regarded as Mexicans and must agree not to invoke the protection of their governments in regard to the specific property in question.

All predatory interests, capitalistic and clerical, united in opposition to the Mexican constitution; the former tried to engineer American intervention and the latter again fomented revolution.

These constitutional provisions relative to the Church were not new. All save that forbidding the ministry of foreign priests and preachers had been included in the Reform Laws promulgated in 1859. But they had not been enforced. Even after 1917 there was no movement at enforcement for several years. Obregon had to dismiss the Papal Nuncio, Monsignor Filippi, for political activities and for a similar reason Calles dismissed the Papal Legate, Archbishop Carruana, but these were detached incidents. But when, in 1926, Archbishop Mora y del Rio, fiercely denounced the constitution in the press, President Calles accepted the challenge and ordered the enforcement of the law.

The Church struck back. Bishop Diaz sounded the battle cry, "above the constitution are the rights of God," and ordered the suspension of all religious services requiring a priest. The government exercised its right of ownership and placed the Churches under municipal committees, open for the private worship of the people. The Vatican spoke in denunciation of the Mexican constitution and government and Catholics staged revolutions in the name of "Christ the King." But the workers and the states gave solid support to the government, which thus far remains unshaken.

In the summer of 1929 the semblance of an agreement was patched up between the Church and the government. While making no substantial concessions, the government agreed that the Church should designate the priests to be registered, and in return the priestly ministrations in the Church should be resumed and those exiled for violations of the law should be pardoned and permitted to return.

Catholicism in Mexico

It is now time to take a closer look at the institution which has caused so much trouble in Mexico. The priests who came with the *conquistadors* were themselves *conquistadors* in a double sense, both religiously and financially. Their zeal for converts and gold was equally avid and they sought both by the same means, that of force. The native Indians were "converted" by the simple process of being rounded up and baptized, this being entirely consistent with the Catholic theology which insists on baptismal regeneration and denies individual experience. In 1536 it was estimated that the Mexicans thus "converted" numbered "in fifteen years more than nine million souls." Of course no change of attitude was effected. The Mexicans retained their ancient paganism; and they retain the same to the present day, though four hundred years have elapsed since their "conversion." This syncretism has produced in Mexico the lowest form of the Christian religion on earth.

Having "converted" Mexico, the Church gave primary attention to grasping the wealth of the country. Soon the luxury of the hierarchy and the magnificence of the priestly *haciendas* were in utter contrast to the squalor and poverty endured by the people from whom the spiritual overlords wrung their own munificence. Marriages cost twenty-two dollars when wages were twelve and a half cents a day and cottages could be built for four dollars; this sum exceeded half the yearly earnings of a laborer in a land where feast and fast days reduced the working time to 175 days in the year.

To the distracted question of what should be done

with the body of a son which had been denied burial because the fees were not forthcoming, Father Duenas retorted to the father, "Salt it and eat it." As late as 1852 corpses were collected by the police at Morelia because the families had not the means to bury them. The Church owned all the cemeteries in Mexico and held a monopoly on burials. In 1520 a Spanish priest brought to Mexico a "bull of St. Peter" by which, for a financial consideration, the faithful "obtained absolution for all the sins we may have committed in the wars." The "bull of composition" allowed thieves to purchase from the priests immunity for their crimes, although each thief was limited to fifty depredations a year. As late as 1914 it was said that such indulgencies were sold openly.

By such means the Church finally owned outright at least one-half of all the real estate in Mexico and held mortgages on much of the other half. It owned one-third of all the national wealth of every kind. It is doubtful if such a situation ever prevailed elsewhere in the whole history of the world. All of this property was exempt from taxation, the major burden of which fell on the poor people who owned practically nothing. Since these were assessed by both state and Church from ten to twenty-five per cent of their income went for taxes, not to mention the various forms of priestly exaction above mentioned. It was against this intolerable and outrageous situation that the Mexican people finally rebelled, and against it they continue to struggle to the present moment.

Idolatry and Immorality

Horrid tales are told in Mexican literature of priestly

immorality, and not alone by critics of the Church but by Catholics themselves. In 1865 a Roman Catholic delegate visited Mexico and officially reported to the pope that Mexican Catholicism was idolatrous, that priests lived in flagrant and open immorality, and that many priests refused him entertainment because they did not want him to see their illegitimate children.

Hidalgo declared that the vow of chastity was contrary to nature, and he was known to be the father of children. Another priest, Morelos, said his habits had not been scandalous "because in the army his sons were not known to be his." "If I traced the picture of its (the clergy's) indecencies people would refuse to credit my assertions," wrote Baron Waldeck. "The scandals of the clergy were such that our holy religion must indeed be divine not to have succumbed," the Empress Carlota declared. The Abbe Domeneck said that "if the pope barred out all those guilty of simony and all priests having concubines the Mexican clergy would be reduced to very few." Even in 1925 the state of Tabasco enacted the grotesque legislation providing that priests must marry, "merely as an effort to legitimize the existing children." Of 180 priests who protested on grounds of ill health against removal from Mexico City for violating the law of 1915, medical examinations revealed that 49 were infected with venereal disease. When a Michoacan priest arrived in his parish without a woman the villagers insisted that he secure one at once, "as they felt that otherwise their wives and daughters would not be safe."

Some Social Conditions

As may be surmised from the above recital, social conditions in Mexico, while improving under the present régime, are deplorable. A large element hates the government. Crime is rampant, courts are often corrupt, and justice is poorly administered. The people are miserably poor, illiterate, superstitious, and at the mercy of exploiters.

Popular education was unknown before the twentieth century, and to-day at least two-thirds of all the Mexicans are unable to read and write. The death rate of Mexico City, which naturally has the most modern facilities, is three times as great as that of American cities having the same population. The deaths from venereal diseases in Mexico are proportionately seven and a half times as numerous as in the United States. In 1926 the head of the public health service declared that 60 per cent of all the Mexican people suffered from syphilis; in 1919 a majority of the school children had inherited this disease. The facts mentioned indicate something of the moral situation. At the close of the Diaz régime 12 per cent of all the women in Mexico were officially enrolled as prostitutes, the actual number, of course, being much larger. The civil register of Mexico City showed that 70 per cent of all the births were illegitimate.

The use of intoxicants is universal in Mexico and total abstinence is unknown. More than half of the people, 60 per cent according to reliable calculations, suffer from chronic alcoholism. As a result of the Sunday carousals "the Mexican factory hand's output is lowest on Monday and rises steadily through the

week, the reverse of the American laborer, who shows the effect of fatigue increasingly with each consecutive day of labor."

Protestantism in Mexico

Protestants could undertake no activity of any kind until after the Reform Laws of 1859. Between that time and the beginning of the century several denominations entered the field, among them being both branches of American Methodism, both branches of the Presbyterians, the Southern Baptists, Episcopalians, Disciples, and Congregationalists. By the first decade of the century much overlapping and competition had developed, and in 1914 a division of territory was made. By this division the Methodist Episcopal Church, South, relinquished much of the territory it had already occupied and made a new start in the northern states bordering its work in the United States, taking over some units from other denominations.

Statistics have been rendered unreliable by the revolutions and the operation of the new constitution. But the *World Missionary Atlas* of 1925 reported 272 organized Protestant Churches and 298 other preaching places in Mexico. Only 9 of these Churches were self-supporting. The whole Protestant community numbered nearly 33,000. Protestant work has been poorly equipped. There is no Protestant college in the country, though there are several high schools, a few industrial schools, and three or four small theological institutions. There were formerly a large number of primary schools, but the operation of these by Churches is now

forbidden. There are five or six small Protestant hospitals and dispensaries.

Methodism in Mexico

The Methodist Episcopal Church, South, has looked to Mexico as a promising mission field since the Civil War. Bishop Keener visited the country in the seventies and found there a small Protestant group which had been formed in 1865 by Sosthenes Juarez. This man had embraced Protestant principles as a result of reading the Bible, and his "Band of Christian Friends" was the first Protestant organization in Mexico. Accepting Bishop Keener's invitation, Jaurez joined the Methodist Episcopal Church, South, and in 1871 his "band" became a Methodist Church. On Bishop Keener's return to the United States he sent to Mexico the Rev. Alejo Hernandez, a Mexican who had been preaching to his fellow countrymen in Texas. Thus Methodism in Mexico, the second foreign mission field of the Church, was established by native workers.

Southern Methodist work soon spread over most of the nation. Progress was satisfactory in times of peace and quiet. The General Conference of 1918 confirmed the territorial division and recast boundary lines. The work in Mexico was organized as the Mexico Annual Conference.

The operation of Mexican law has made necessary an experiment unique in the history of Methodist missions, that of placing all the work in the hands of nationals. No foreigner can exercise religious functions in Mexico. Bishops cannot hold Conferences or ordain preachers on Mexican soil, nor can clerical foreign mis-

sionaries carry on their work. In 1925, 1926, and 1927 the Annual Conferences met on the border, the regular sessions being held on the Texas side of the line, where the bishop could preside and ordain preachers. In 1928 the Conference met in Mexico under the presidency of a Mexican preacher, Rev. Juan N. Pascoe; thus for the first time in Methodist missionary history a foreign Conference was held under the entire direction of the "national" members thereof. Several preachers were elected to orders but could not be ordained on Mexican soil. Church work proper in Mexico is thus in the hands of native-born preachers; all pastors and presiding elders are Mexicans. The foreign missionaries remaining in the country are in medical, educational, or business positions.

The "unique experiment" has worked well and proved the ability of the Mexican preachers to bear responsibility. The next step will doubtless be the autonomy of the Church in Mexico, bishops being elected from and by its own body.

At the present time the Mexico Annual Conference of the Methodist Episocpal Church, South, has 4 districts, 43 pastoral charges, and 49 societies. There are 40 houses of worship, worth half a million dollars, and 21 parsonages. The membership is about 3,500. There are 8 schools with 116 teachers and 2,500 students, three small hospitals, a publishing house, and three social evangelistic centers. There are 40 missionaries in the country; most of these are women under the direction of the Woman's section of the Board of Missions and are engaged in educational and social work. The annual appropriation for Mexico is about $185,000, of which

the General section pays $96,000, while $89,000 is paid by the Woman's section of the Board of Missions.

Methodist Institutions

The Methodist Episcopal Church, South, operates only in the states of Chihuahua, Coahuila, Durango, Nuevo Leon, and parts of Sonora and Tamaulipas. Churches have been founded in all the principal cities and towns of this area; among the larger centers of work may be mentioned Monterrey, Nuevo Laredo, Montemorelas, Saltillo, Piedras Negras, Chihuahua, Durango, and Torreon.

At Chihuahua is located the Methodist Publishing House, in connection with which is a bookstore and a religious paper, *El Evangelista Mexicano*. The hospitals are at Monterrey, Torreon, and Chihuahua, in connection with which much social service and indirect evangelistic work is carried on. In these same three cities are social evangelistic centers which maintain clinics, clubs, classes of various kinds, and a general round of activities common to such institutions.

The Methodist educational institutions are Colegio Palmore at Chihuahua, Colegio Progreso at Parral, Instituto MacDonald at Durango, Colegio Roberts at Saltillo, Instituto Laurens at Monterrey, Instituto Del Pueblo at Piedras Negras, Colegio Elliot at Durango, and Colegio Industrial Agricola at Montemorelas. These are all elementary and high schools, most of them being coeducational.

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CHAPTER VIII

THE UNITED STATES AS A MISSION FIELD

THE previous chapters of this volume have dealt exclusively with the work of Christian missions in foreign countries, but the emphasis on "foreign missions" does not imply that the missionary enterprise finds no field for activity in the United States. As a matter of fact most missionary leaders, even foreign missionaries themselves, regard the United States as the greatest and most strategic field of endeavor for the forces working for the establishment of the kingdom of God.

This is true for two reasons. The first is in relation to the whole world movement; it has been discovered that the non-Christian nations can never be evangelized until the great western nations which control or vitally influence them are made Christian. The "pagan zone in Christian civilization" and the unchristian attitudes and actions of the nations which send out missionaries constitute the greatest obstacle to the success of those missionaries. The non-Christian lands are becoming aware that our acquisitive social system, race prejudice, divorce statistics, criminal record, legal and political corruption, competitive industrial policy, exclusion of Oriental immigrants, preparation for war, and general lawlessness do not square with Christianity, and they are quick to retort to American preachers, "Physician, heal thyself!'

The second reason for regarding the United States as a mission field is the simple fact that there are more unevangelized people in this country than are found in most of the non-Christian nations of the world. America is inhabited by about seventy-five million people who belong to no religious organization of any kind, who apparently have no conscious relation to God, and who do not take Christian experience and principles into account in their daily living. According to the United States Census, as well as Church statistics, not half the people of the country acknowledge connection with any Church or religious sect. If from these figures we could subtract those counted as Roman Catholics for no other reason than that they were born in Catholic homes, those counted Jews only because of their racial strain, and the multiplied millions of Church members who are not Christians in fact and practice, we would doubtless find that not more than one-fifth of the American people deserve the name of Christian.

It is therefore necessary that the Church undertake with a new and more urgent energy the task of Christianizing the United States and bring to bear upon the task an enlarged program of "home missions." The purpose of this and the following chapters of the present book will be to point out some of the more outstanding phases of such a program.

Evangelizing Neglected Populations

The United States Religious Census of 1926, covering 200 bodies, finds 55,000,000 adherents of all religious organizations in the country; this includes the exceedingly loose enumeration of the Catholics, Jews, and

other bodies which claim members on the basis of birth, race, nationality, or attendance. The exact number of persons who adhere to religious bodies by their own positive choice and action cannot be determined. But on the most liberal calculation possible, less than half our people can be considered religious from the standpoint of any connection with a religious body.

Of these 55,000,000 religious adherents, about 18,000,000 are Catholics, divided into about fourteen western and eastern bodies. There are 600,000 Mormons, 4,000,000 Jews, 200,000 Christian Scientists, 60,000 Unitarians, 75,000 Spiritualists, 60,000 Universalists, and several thousand Buddhists, Theosophists, Vedantists, Bahais, and adherents of Communistic, Ethical Culture, "Practical" or "Applied" Christianity, and numerous other sects not ordinarily classed as Protestant or even Christian. The Protestants perhaps number around 32,000,000 souls.

There are, therefore, at least 75,000,000 people in the United States who are legitimate "prospects" of the Church's program of evangelism, and this fact, from the standpoint of the conversion of the individual, reveals this country as a vast mission field. It is perhaps true that no appreciable number of these are under the influence of the Church's system of religious education and therefore cannot be "trained into religion," granting that such a process is possible, by Christian nurture. Millions of them are adults, and consequently to a large degree psychologically beyond the pale of such a process. According to the United States Religious Census less than 22,000,000 persons are enrolled in all the Sunday schools of the country, and most of these

are doubtless Christian people already members of some religious body and are to be excluded from the 75,000,000 non-Christians.

Evangelism Needed

While redoubled efforts must be put forth in the field of religious education, in which lies one of our greatest grounds of promise in reaching the nonreligious population, there is at the same time an insistent demand for an evangelism that can reach and change the attitude of men by the process of conversion. The Church must recognize the fact that, as valuable and indispensable as religious education undoubtedly is, it is not working the wonders in the matter of evangelism which have often been claimed for it. We have developed this instrument to a high degree of efficiency, yet no denomination is to-day maintaining the norm in winning men.

Weber, in his *Evangelism*, by a statistical study covering two or three generations, has shown that the index figure of evangelism is 5.6 per cent; that is, any denomination should have an annual increase of new members equal to 5.6 per cent of its present membership in order to hold its own and show a slight growth beyond natural increase. A careful study of the Presbyterian Church, U. S. A., Methodist Episcopal Church, Presbyterian Church, U. S., Congregational Church, Protestant Episcopal Church, Southern Baptist Church, and Northern Baptist Church, shows that none of these denominations, with the possible exception of the Southern Baptist, has reached the norm or index figure during the past few years. While the Churches

show slight annual increases, they are not maintaining the rate of expectancy in winning people which past history establishes for them. And this is true in the very period when religious education is commonly supposed to be most efficient and effective.

Weber's graphs reveal a most striking fact—namely, that the rate of increase never goes above the norm except in periods of great mass movements of some kind. It falls below the norm always when the Church relies wholly upon its ordinary educational and other customary activities. The statistical and graphic study of the denominations above mentioned shows that considerable increases above the norm have occurred only in connection with the following mass movements: the Finney revival of the thirties, the revivals of the forties, the revivals just preceding the Civil War, the reunion movement of the Presbyterians in 1870, the centennial celebrations of 1876, the youth movement about 1890, the Chicago World's Fair with its World Congress of Religions, the campaigns of Mr. Moody, the Laymen's Missionary Movement, the early revivals of Billy Sunday, the Northern Presbyterian New Era, the Methodist Centenary, the Southern Presbyterian Progressive, the Southern Baptist Seventy-Five Million, and the interdenominational Interchurch World Movements. During all other periods the rate of increase in membership has fallen below the norm or at best barely touched it.

This study creates the presumption, if it does not establish the fact, that something more than a quiet process of education is necessary to evangelize the country. The revival of the old type has fallen into a

kind of disrepute in many circles, and it is certainly ineffective at the present time. It is not the province of this volume to propose a remedy or evolve an effective plan of evangelism. But the situation calls loudly for the development of a mass movement of some kind which will build upon and supplement our policy of religious education if America is to be evangelized. This is the province and duty of the missionary agencies of the Church, upon which, in the Methodist Episcopal Church, South, at least, is placed the responsibility of promoting evangelism.

So much for the general situation. Let us now turn to a few specific areas of home mission effort in which the Methodist Episcopal Church, South, is interested.

The Far West

From the standpoint of affiliation with some religious group, religion declines as we travel westward. In New England nearly half of all the people are Church members, and in the Middle Atlantic States nearly as many are so affiliated. West of the Mississippi the percentage drops to about 40, and on the Pacific Coast it is about 25. In the United States as a whole 60 per cent of all Church members are Protestants, less than 40 per cent being Mormons, Roman Catholics, and Jews. In the West, however, these ratios do not prevail, the twelve States of the West and Northwest having more than 60 per cent Roman Catholics and Mormons and less than 40 per cent Protestants.

In Utah there were in 1916 only 12,000 Protestants in a total Church membership of 280,000, the strongest denomination, the Presbyterian, having only 2,200

members in the entire State. Nevada had but 4,000 Protestants in a religious group of 16,000, the strongest body numbering only 1,200. In Arizona there were 20,000 Protestants in a total population of 340,000 and a Church membership of 97,000. In Idaho there were 91,000 Mormons and Roman Catholics, while all other religious organizations combined enroll only 44,000; and in New Mexico the ratio was 179,000 to 31,000. In various parts of the West there were in 1916 whole counties, some of them large and populous, in which the total number of religiously affiliated people scarcely constituted a fair-sized congregation. Such conditions remain generally true to-day, though the exact figures have doubtless been changed somewhat.

In this pioneer and, until lately, frontier country material prosperity has far outrun religious development. The failure of the great denominations to occupy the field quickly and adequately has given rise to the phenomenon which always appears in such a situation, the growth of peculiar cults and offshoots of various kinds as the religious promptings of the people has sought expression. The spectacular woman "evangelist" of "Angelus Temple" at Los Angeles is a case in point. There are more Christian Scientists in California than in any other State, with one possible exception; an observer recently reported more Christian Science "practitioners" in the San Francisco directory than all the preachers, priests, and rabbis combined. This State is also a bonanza for the Theosophists, Vedantists, Bahais, and similar cults.

The States of the far West and Southwest therefore present a ripe and needy field for evangelism and are

rightly regarded as mission fields by many denominations. The Methodist Episcopal Church, South, has projected its work in nearly all of the States of that section. Most of this work was launched in the sixties or later, when the area was the frontier of the nation, and nearly all of the Churches must even yet receive financial aid from the sustentation funds of the Board of Missions. The largest single item of the general home missions budget is that for sustentation work in the Annual Conferences, including those in Illinois and West Virginia which are on the border of Southern Methodist territory; an annual sum of nearly $60,000 is expended for such supplementary aid. The Board of Missions thus provides for the support of 20 preachers in Arizona, 15 in Colorado, 17 in Illinois, 20 in New Mexico, 30 in Oregon and Washington, 30 in California, and 12 in western Oklahoma.

The Appalachian Region

One of the most romantic figures of American life is the typical mountaineer of the Appalachian region, pure-blooded, poverty-stricken, isolated, fatalistic, independent, ruggedly honest, and God-fearing according to his own standards. Until recently the mountaineer in his isolated cove was as effectually shut off from contact with the general civilization of the country as though he lived on an island of the sea, but the march of industry and the educational activity of the states is rapidly revolutionizing his situation.

The Appalachians stretch from the southern border of Pennsylvania to the northern counties of Georgia and Alabama, a straight distance of more than 650 miles.

They include the 55 counties in West Virginia, 4 in Maryland, 42 in Virginia, 36 in Kentucky, 24 in North Carolina, 44 in Tennessee, 4 in South Carolina, 19 in Alabama, and 25 in Georgia. These 253 counties cover a territory of 111,609 square miles, or approximately one-third of the total area of the nine States involved. Ninety-eight of these counties are entirely mountainous. Here dwell more than 6,000,000 people.

The mountain territory is a land of isolated coves and recesses. The bulk of the population is far removed from towns and cities. Even when due allowance is made for large centers, we find that three-fourths of all the people live in the open country or in settlements of less than 2,500 inhabitants. There are 129 mountain counties which are exclusively rural, having no town of 2,500 or more inhabitants.

The hills are for the most part untouched by foreign elements. Of the entire population, nearly 90 per cent are native-born whites and only one per cent are foreigners. If we except West Virginia, where many foreigners have been imported into the mining regions, the foreign-born element in the Appalachian population is only one-half of one per cent. In 92 counties it is one-tenth of one per cent or less. Here is the purest Anglo-Saxon blood of the nation.

According to the last census, there were more than 600,000 persons in Appalachia above ten years of age who were unable to read or write. This is 10.2 per cent of the whole population. One-fourth of the mountain children between the ages of seven and thirteen years did not attend school. In a bulletin issued a few years ago by the United States Bureau of Education it was

shown that the children attended school an average of forty-six days in the year. The average length of the school term was 112 days, and the average annual salary received by the teachers was about $237. It must be said, however, that in many sections this situation is being rapidly corrected. The public school system of North Carolina, for example, has been extended into the hills and nearly all the children now have access to modern schools. But it remains true that on the whole the educational situation in the hill country is deplorable.

Mountaineers are sternly and unalterably Protestant. Roman Catholicism makes absolutely no headway among them. Originally Presbyterians, descendants of the Ulster Protestants, they have retained their Calvinistic notions of predestination. While all denominations are represented throughout the hill country, the "irregular" sects of the "Primitive," "Hardshell," and "Landmark" variety flourish in the interior. These sects find their most fruitful field for propaganda among the unlettered mountain people. Frequently the Baptist sects adhere to a strict and dismal fatalism. Often they are opposed to Sunday schools, missions, and an educated or salaried ministry. Some of them even avoid reading the Bible. Every event in life has been fixed in advance by God, so that men have nothing whatever to do with their own salvation; they are not even supposed to pray and often avoid joining the Church. The preachers are unpaid and usually possess no intellectual qualifications for their work.

Methodist missionary work in the mountains is for

the most part carried on by the various Annual Conferences involved, which are spending large sums annually for the maintenance of Churches and schools for the people. There are about a dozen mountain mission academies under the auspices of the Methodist Episcopal Church, South. Sue Bennett Memorial School, at London, Ky., and Brevard Institute, at Brevard, N. C., are maintained by the general Board of Missions, receiving their support from the Woman's section. All the others are maintained by the Annual Conferences.

The American Indian

According to the report of the United States Commissioner of Indian Affairs, there are now 356,000 Indians in this country, exclusive of those in Alaska. These are scattered everywhere, dwelling in every State and in the District of Columbia. In number they vary from two in Delaware to 120,000 in Oklahoma. Of the total number, about half are full-blood Indians, while the others are more or less mixed with other elements. These red men belong to 280 separate tribes or bands and speak 58 different dialects. They live on 161 reservations and in many States where there are no agencies or reservations.

Most of these Indians are civilized citizens of the United States in every sense of the word; citizenship was conferred on all noncitizen Indians in 1924. Their picturesque tepees, war paint, feathered headdress, peace pipes, tomahawks, and wampum belts now belong largely in the realm of romance and fancy. Gone are these trappings which made the Indian such an appeal-

ing figure in the past. He now lives in a house, usually a small cabin, tills the soil, and carries on a general intercourse similar to that of his white neighbors. Several tribes of "blanket," of "wild," Indians remain, but even these are greatly influenced by the ways of the white man.

When we consider the fact that they have had an alphabet for only a century, the Indians have made rapid progress in education. On all the reservations the government maintains schools for them, and these are supplemented by many mission schools supported by the various denominations, while in practically all states Indian children are admitted to the schools for the whites. There are approximately 250 government schools for Indians, including 131 day schools, 58 reservation boarding schools, and 18 nonreservation schools.

Yet the educational situation is deplorable. There are nearly 20,000 eligible Indian children who do not attend school. There are about 500 Seminoles in Florida, practically all full-bloods, and 160 of them are minors. Yet there is not a single school of any kind open to these children. Among the Navajos of New Mexico there are 5,000 children with no educational facilities whatever; the total capacity of all the schools of every kind in reach of them is not more than 1,000. It is estimated that 93 per cent of all the Navajos are wholly illiterate.

The Churches have always carried on an assiduous missionary work among the American Indians. The Office of Indian Affairs reported in 1923 that 410 Protestant and 240 Catholic missionaries were laboring

among the Indians, and that 41,000 Protestant and 52,000 Catholic Indians attended 1,000 Churches established for them; these statistics did not include the work among the Five Civilized Tribes of Oklahoma, the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles, who are nearly all Protestants.

The work of the Methodist Episcopal Church, South, for the red men of Oklahoma is as extensive as that of any other denomination. It is organized as the Indian Mission, under a superintendent; there are three districts under three presiding elders. The districts follow tribal lines and embrace the work among the Choctaws, Creeks, and the "wild" or "blanket" Kiowas. The Churches are all in the rural districts, the Indians in the large centers attending the white Churches. The houses of worship are invariably small, most of them being one-room wooden structures. Services are held in the Indian tongue, and on the occasion of the annual mission meeting it is necessary to have two or three interpreters to translate the remarks of the presiding bishop into the dialects of the several tribes represented. The preachers are Indians mostly, and a large number of native helpers are used. The official statistics show that among the Indians in Oklahoma, including the Kiowa-Apaches, the Methodist Episcopal Church, South, has nearly 3,000 members, 80 societies, and 68 houses of worship.

In Nez Percé County, Idaho, there are 1,400 Nez Percé Indians living on the Fort Lapwai Reservation. They are native to the soil, the Nez Percés having originally roamed through this section of the Far West. The Nez Percés represent a good type of Indian; many

of them are Christians, and it is said that the unconverted among them are referred to as "pagans." Among the Nez Percés the Methodist Episcopal Church, South, undertook a mission in 1918. There are at the present time two local preachers working under a superintendent, and the Church at Fort Lapwai has 50 members.

The largest single enterprise maintained for the Indians of Oklahoma by the Methodist Episcopal Church, South, is the Folsom Training School, at Smithville, Okla. This institution was made possible by the Missionary Centenary Movement and was opened in September, 1921. It is in the southwestern corner of Oklahoma in McCurtain County, in the Choctaw country. This part of the State is mountainous, and the school serves the "mountain whites" as well as the Indians. This institution has a strategic location for service. McCurtain County and the counties adjoining have large Indian populations, and about 25 per cent of these are illiterate. The school embodies an industrial element in its curriculum, operating a farm and offering courses in Home Economics. The Board of Missions has invested about $100,000 in this school, and its maintenance involves an annual appropriation of about $8,500.

The total annual expenditure of the Board of Missions for its Indian work is approximately $18,000. This provides for the support of the superintendent and pastors, the Folsom Training School, a religious publication, and some small miscellaneous items of work.

The Indian Mission has shown little numerical growth in recent years; the whole Indian program is

much more restricted than was formerly the case. This is as it should be, for here the success of the work means its reduction and final extinction as a separate unit. This is true because as the Indians are Christianized and educated and become prosperous they almost invariably take their place in the ranks of white people and become members of the white Churches, in which no prejudice operates against them. The Methodist Churches of Oklahoma contain thousands of Indian members who are direct or indirect products of the Indian Mission. The situation forbids us to expect any considerable numerical growth of the Indian congregations over a prolonged period, but the decline of membership therein by no means signifies the failure of the Indian work.

The French in Louisiana

One of the most needy, neglected, and interesting mission fields in America is found in the southeastern parishes (counties) of Louisiana, along the innumerable bayous and in the swamps of which dwell large numbers of French people and fishing and trapping folk. Many of the latter are almost wholly unknown and inaccessible to the general population.

There are at least a third of a million of the French people, and the adults are as French as when their forefathers penetrated the country one hundred and fifty or more years ago. They live largely along the bayous and are small farmers, growing cane for the many large sugar mills in that section. The older people and many of the children speak French, and in the rural sections English is an unknown language to many.

Thus in the very heart of the South, which has ever boasted of its pure stock, we have 350,000 native-born Americans, inhabiting a space of several counties, who are as foreign as though they lived in Flanders or in Normandy.

In the whole State of Louisiana there are about 900,000 members of all religious organizations, and of these more than 500,000 are Catholics. In the thirty parishes of southeastern Louisiana the Roman Catholics number 430,000, while all other denominations and sects, including the Jewish, have but 130,000 adherents. The Catholicism of this section is not the degraded kind found in South America and Mexico; yet it exhibits many of the universal features of this faith, in that it has here, as everywhere, kept the people in ignorance and superstition. The fact that these folk have lived in America since before the Revolutionary War and are still unable to speak the English language bears eloquent testimony against their priesthood.

In no other part of the United States is absolute illiteracy among the native-born whites of native parentage as high as among the Louisiana French. Many are unable to read or write any language. The percentage of illiteracy in Louisiana, one of the strongest Catholic States in the Union, is 20 per cent, this being the highest in the United States and more than three and a half times as great as the average. Illiteracy among the native whites is 10 per cent, Louisiana in this respect being surpassed only by New Mexico, which is even more strongly Roman Catholic. The percentage of children attending school is the lowest in America.

When we study the educational situation in the distinctively French parishes of the southeast, the results are even more startling. Fully one-third of all the Creole and Acadian population is illiterate. In Evangeline Parish 44.5 per cent of all the native whites are illiterate, and in St. Martin Parish the percentage is 44 per cent. Vermilion Parish has 40.7 per cent; La Fourche, 39.9 per cent; Acadia, 37.7 per cent; Lafayette, 31.4 per cent; and St. Landry, 31.2 per cent. Only half of the children between the ages of seven and thirteen years in Plaquemines Parish attend school; in Point Coupee Parish, only 51.9 per cent; St. Martin, 53.8 per cent; St. Landry, 57.3 per cent; St. John the Baptist, 62.8 per cent; Evangeline, 65.5 per cent; and La Fourche, 65.8 per cent.

The French Mission Field

The French field of the Methodist Episcopal Church, South, is regularly embraced in the Louisiana Conference and covers the southern and southeastern part of the State, especially the parishes of Evangeline, St. Martin, Iberia, La Fourche, and Terrebonne. These parishes are peculiarly needy. They have a combined total population of 135,000, of which number 28 per cent are Negroes and only 0.4 per cent are foreign born. The Creoles predominate in the white population.

In these parishes about 40 per cent of all the people, and 35 per cent of the whites above ten years of age, are unable to read or write; perhaps 45 per cent of all the males over twenty-one years old are illiterate, and the percentage of illiterate women is still higher. The Roman Catholics in the five parishes number nearly

70,000, while there are only 14,000 adherents of all other religious organizations combined.

The French mission district embraces seven pastoral charges with twenty-three Churches and a total actual membership of about eight hundred. Pastors for each charge are supported by the Board of Missions. The pastors are themselves Creoles, and their services are conducted in both the French and English tongues. The development of such a native leadership for the Mission has enabled Protestantism to finally lay a firm and enduring foundation for its work among these people.

Methodist missionary activity for the entire region centers largely in the city of Houma, the parish seat of Terrebonne Parish. This city, with a population of 6,000, is situated at the junction of six navigable bayous, on the intercostal canal route, and is the center of a vast sugar-producing area. Here a strong Church has been developed, and from this center a widespread evangelistic activity is carried on throughout the parish.

At Houma is a Wesley Community House which renders a large and valuable social service, especially to the women, and a school for French children. This school, which was nearly filled to capacity at its opening session, is destined to be a powerful factor in the uplift of the Creole people.

The Board of Missions annually appropriates about $27,000 for French work, of which $12,500 is paid by the General section and $14,500 by the Woman's section.

Among Hunters and Trappers

If one will take a map of Louisiana and trace thereon a line running from the southwestern corner of Mississippi through New Orleans and westward along the Southern Pacific Railroad through the entire State of Louisiana to the Texas border, it will be found that a vast and relatively uncharted area, varying in width from fifty to more than one hundred miles, lies southward between that line and the Gulf of Mexico. There are no railroads or highways and no settlements of any consequence from the standpoint of size. It is traversed by a large number of bayous, the waters of which afford the only means of entrance or exit to or from the unknown region of swamp.

It is in this section that the fishers and trappers live. Their number is unknown, and their manner of life nearly so. Of cultural advantages of every sort they are practically destitute, and their living conditions are so primitive as to be beyond the ken of ordinary Americans. There are few schools and no Churches of any kind. No adequate survey of conditions has ever been attempted.

Little missionary work of any description has been projected in this region. Much of it falls within the area of the New Orleans district of the Louisiana Conference of the Methodist Episcopal Church, South, and the presiding elder has made a few trips of observation along the Mississippi and the bayous southward to the Gulf, but has never established a center of work.

The Board of Missions has designated the pastor at Morgan City as a part-time missionary for the region south of that place. He has been provided with a boat

to navigate the bayous, and he makes occasional preaching tours to the settlements and landings along the shores thereof. On some of these trips he has been accompanied by young people and others from the Morgan City congregation, and these have conducted some religious services and a few classes for the children. On some occasions certain of the people have come out of the swamps and attended his Church services or required his services for weddings and funerals. But the burden of his large pastorate, the inaccessibility of the region, and the general nature of the watery waste in which the people live have prevented any adequate service to the population. A lack of funds has prevented the Board from supplying more and better boats and the workers necessary to attempt the systematic evangelization of the region. There exists a great demand for an adequate survey of the needs and possibilities in this vast region and the development of a program of work based thereon.

Some Unusual Groups

The areas of population above mentioned are but representative of the different aspects of the home mission problem and by no means include all the groups among which the missionary forces of the Church are called upon to labor. Other groups in relation to which special and pressing problems are emergent will be discussed in later chapters. Before leaving this general survey, however, attention must be directed to at least three other groups which present unusual needs and opportunities but which are frequently overlooked by the organized evangelism of the Church.

1. One such group is composed of many thousand soldiers, sailors, and marines living in about twenty camps, bases, and hospitals in the southern and southwestern states. Among these men the need for religious and social service is quite pressing. The work of the Methodist Episcopal Church, South, in this field was formerly extensive, but at the present time it is restricted to four centers: the Veterans' Hospital at Oteen, N. C., the marine base at Parris Island near Beaufort, S. C., the marine station at Quantico, Va., and Fort Clark, near Brackettsville, Tex. The Board of Missions maintains pastors in each of these centers.

2. Another such group is composed of dependent children and young people, the orphans, the neglected, the underprivileged of every kind. Their number is legion, and, although their ranks provide the human driftwood which vexes and drains society, no Church or state has yet adopted a policy of prevention at all adequate to the problem. The Methodist Episcopal Church, South, has developed a small program of work among such persons. Many of the Annual Conferences have orphanages; some of these are well managed and adequately supported institutions of high grade, and all of them have developed into Christian leaders many children who might otherwise have become derelicts.

For dependent girls the Woman's section of the Board of Missions maintains Vashti School, located at Thomasville, Ga., an elementary school for girls of good character. The institution enrolls about one hundred resident students, most of whom are older than girls in the corresponding grades of the public schools. Individual attention is given these pupils, and they are

allowed to advance as rapidly as their abilities make possible; many Vashti girls have made remarkable scholastic records, overcoming in a few years their previous handicaps. Students are supported outright by scholarships already established or specially provided by interested individuals or organizations. The annual appropriation of the Board of Missions for this institution is about $16,000.

3. The third group is made up of delinquent girls or unmarried mothers, the group which deserves the most and receives the least help and sympathy from Christian agencies. Little is being done to save these unfortunate young women and to steer them back to the path of Christian character. Some institutions are being maintained, however. For example, the Annual Conferences in Louisiana and Mississippi maintain at New Orleans the Memorial Home for "first offenders." Here the girls are received and protected for a period of several months and are usually sent back to their homes unstigmatized by public disgrace. Children born in this home are received in Christian homes by adoption.

The Woman's section of the Board of Missions maintains at Dallas, Tex., a school for such young women, known as the Virginia Johnson Home and School. It is of high school grade and usually enrolls about forty girls. The students usually remain two or more years under Christian training. Children born in this institution are adopted by Christian families. The annual appropriation of the Board of Missions is $17,000.

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CHAPTER IX

THE RACE PROBLEM IN AMERICA

In nearly every place on earth where radically diverse races live side by side in large numbers there appears a "race problem" which involves conflicts and injustices. Only in Brazil and the Portuguese possessions do such races live side by side in something like amicable relations. To Americans the phrase "race problem" means the difficulties growing out of the relations of whites and blacks, but as a matter of fact the problem is world wide and involves all peoples. There is conflict also between whites and browns, whites and yellows, browns and yellows, browns and blacks, yellows and blacks, and so on and on as the races mingle.

This is due mainly to the frailty of humanity, which has not yet risen to the plane of universal human brotherhood. Uninformed persons aver that racial antipathy is "inbred in man" or "instinctive in the race." This is far from the truth; scientific researches have long since disproved it, and even common observation establishes its falsity. None who has studied a volume like Bruno Lasker's *Race Attitudes in Children*, or has observed the joyous freedom with which white children play with their little Negro playmates even in the heart of the South, or knows the love of Southern white men and women for their "black mammies" and other Negro friends, or possesses even a surface

information concerning racial relations in those sections where one race is but sparsely represented will be deluded by the fallacy of an "instinct of racial antagonism." Those who harbor race prejudice and animosity *learned* it; in no case did they *inherit* it.

The Basis of Race Prejudice

Race prejudice does not seem to follow any definite lines or rules. In the very heart of the "black belt" of the South Japanese and Chinese are welcomed to homes and Churches, while in California such might not be the case. No Southerner would dine with a Negro; in the restaurants and night clubs of Harlem such nicety of discrimination does not prevail. The young man from the South sits with Negroes in the classrooms of Harvard, Oberlin, or Columbia, but the prospects of such racial coeducation "at home" would cause a rebellion. A Negro actor could scarcely appear in a Southern white theater, but in Nashville the midnight shows at a negro theater are attended by large numbers of white people. The Negro may ride with white persons in automobiles and on Pullman cars and may dine with whites in hotels and dining cars in the capacity of servants, but never in the capacity of friends. The race problem is therefore not one of personal contact but of mental attitudes.

It is not based on color. A Hindu as dark as the average Negro may attend a college or enter any hotel in the South, provided he wears a turban or is known to be an Indian; but this would not apply to a mulatto as fair as the average white man. It is not based on culture, for in the South the Negro scholar is denied

privileges readily accorded to illiterate whites. It is not based on hatred, for no hatred exists; on the contrary, the genuine affection between hundreds of thousands of blacks and whites in the South is a remarkable enigma to "outsiders."

The race problem, with its attendant prejudice and injustice, seems to be based on the desire of one race to dominate and preserve its racial integrity. The problem nowhere emerges until members of one race are present in numbers sufficient to threaten the power and integrity of the other. Then it appears everywhere—east, west, north, or south.

The race problem, then, is not sectional or confined to blacks and whites. It is due to the desire of one race to maintain its dominant position and preserve its own integrity, and it becomes acute when these are threatened. What the solution may be no man knows, and even the efforts now being put forth to solve it or reduce its evil features are without a final and definite objective. There is much room for improvement in race relations, and Christian service to the Negro is a primary and pressing duty of all who know and love that race.

The Negro in America

There are in the United States about 11,000,000 Negroes, mixed in a total population of approximately 110,000,000. Thus around 10 per cent of all our people are black. This is a steadily decreasing percentage, for in 1900 Negroes constituted 11.9 per cent of the population, and in 1910 they comprised 10.7 per cent. The colored people live mainly in the rural sections, only

about 4,000,000 being found in centers of 2,500 or more inhabitants.

Fully 80 per cent of these Negroes live in the twelve distinctly southern states of Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, and Texas. In South Carolina and Mississippi more than half the people are black and in some counties the blacks outnumber the whites as much as nine or ten to one. The average for the twelve States mentioned is nearly one-third, while in all the States outside the South and Southwest the average is less than 2 per cent. These figures indicate that the race problem is distinctly a Southern problem.

One-fifth of all the Negroes in America over ten years of age are unable to read or write, a percentage which has fallen from over 30 per cent since 1910. Illiteracy is higher in the rural sections than in towns and cities, as it is also higher among Negroes over twenty-one years of age than among the children. The extent of this ignorance may be realized when it is recalled that among our native whites only 1.6 per cent are illiterate.

The situation is much worse in the South than elsewhere. In the southern and southwestern states Negro illiteracy is above one-fourth; in all the other divisions it is under 7 per cent. In Louisiana it is 38 per cent; Alabama, 31 per cent; Mississippi, 29 per cent; South Carolina, 29 per cent; Georgia, 29 per cent. But even these statistics do not adequately portray the real educational backwardness of the Negro in the South, for hundreds of thousands of those who are classed as literate because they can read or write are

but slightly above the illiterate stage. All southern people are well aware that a large majority of the colored people are densely ignorant, possessing only the most elementary rudiments of education.

The Negro's Progress

In 1866 only 12,000 Negroes in the United States owned homes; in 1926 the number had risen to 700,000. In the former year the Negro operated 20,000 farms, but to-day he operates more than a million. Sixty years ago he conducted only 2,000 business institutions of every kind; now he conducts more than 70,000. In 1866 the total wealth of the whole race was twenty millions; by 1926 he had multiplied his property by 100, possessing two billions. If the 22,000,000 acres of land owned by the Negroes of the United States were united into one tract, it would cover 34,000 square miles and make a farm larger than the five New England states of New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island combined.

Many of the commercial and industrial enterprises developed by Negroes are remarkable. The thirty-five constituent companies of the National Negro Insurance Association have a quarter of a billion dollars worth of insurance in force on nearly a million and a half persons and employ 8,000 people. One Negro fire insurance company alone has ten million dollars worth of business. In every city having a considerable colored population may be found Negro banks, stores, and business institutions of many kinds which are as stable and ably managed as similar enterprises under any other control.

The economic field is not the only arena in which the

Negro has made great progress. He has advanced in every line of endeavor. Outstanding scholars, inventors, physicians, artists, authors, musicians, and other leaders have come from the race. Nearly one hundred Negroes are distinguished enough to be listed in "Who's Who in America."

The second largest Protestant religious denomination in the world is the National Baptist Church, an independent Negro denomination. The largest Protestant Church in the world is the congregation of Olivet Baptist Church in Chicago, with 10,000 members. From insignificant beginnings sixty years ago, the American Negro has developed the Churches under his exclusive control until they now number nearly 50,000, with 5,000,000 members and property worth $100,000,000.

These illustrations are sufficient to reveal the amazing progress made by this race in two generations. It is doubtful whether any people that ever lived started so low and ascended so high in so short a period.

The Negro Disadvantaged

The progress made by the Negro, however, reveals his possibilities, not his status; it shows what he may hope to become, not what he actually is. In spite of detached instances of achievement it remains true that the Negro at every point is disadvantaged, the victim of the cupidity and prejudice of the white man. This is so obvious that it needs no proof.

The Negro numbers ten per cent of our population. Does he enjoy ten per cent of our civic and social privileges, or even one-tenth of ten per cent? The question

answers itself. If he had his share of leadership, there would be nearly three thousand names in "Who's Who" instead of less than one hundred. His property would be worth fifteen billions instead of only two billions. In his ranks there would be less than half a million illiterates instead of more than three millions. There would be expended annually for his education two hundred million dollars instead of only nine million.

Almost invariably the Negro lives in the most squalid section of the town and in a cabin of the most lowly type. Paved streets, water, sewer facilities, and the customary sanitary provisions are largely unknown in the "black bottoms." His surroundings inevitably breed disease and crime, both of which are more prevalent among Negroes than among the average population.

This is true not only in the South but also in the North. In Buffalo in 1922 75 per cent of the Negroes lived in a section which contained the poorest houses, some of which had been condemned as uninhabitable. In Philadelphia only 10 per cent of the Negro homes have sanitary equipment. In Chicago the houses of Negroes "are generally abandoned residences of the whites, or tenements of an old type, in varying stages of dilapidation"; the colored people live in sections adjoining the segregated vice districts, and an influx of Negroes always follows the establishment of a new district of this kind.

In view of their environment and cultural status it is not surprising that a rather low standard of morals prevails among the Negro population. "The rate of illegitimacy among Negro women is from ten to fifteen

times as great as that among white women." Much of this is due to the depraved white man, as the large number of mulattoes in our population indicates. Just how many mulattoes there are at the present time can scarcely be determined with accuracy. The United States census reports the number as about 16 per cent of the total colored population. However, Herskovits declares that only 22 per cent of our Negroes are of unmixed blood, all the others being products of some degree of amalgamation; he bases his conclusions on personal testimony and on physical measurements among a considerable sampling of Negroes. At any rate there are hundreds of thousands of mulattoes in the country. These are drifting northward in relatively larger numbers than is true of the blacks. If one may judge from appearances in Negro colleges they are securing a monopoly on higher education. The whole situation seems to indicate the creation of something like a caste system within the ranks of the colored people.

It should be said that the presence of the mulatto does not always imply immorality. It is due more to the intermixture of Negroes and mulattoes than to the mixing of Negroes and whites. Competent opinion is that immoral relations between colored and white people are everywhere rapidly diminishing.

The Criminal Negro

The Negro race in America produces an unusually large number of criminals, the statistics of crime being much higher among colored than among white people. This is exactly what one would expect among any

people of similar environment, training, and social situation. The fact holds good in the North as well as in the South; in fact the criminality of Negroes in the North is much greater than in the South. In Chicago the Negroes commit 13 per cent of the felonies and 17 per cent of the murders, although they constitute only 4.5 per cent of the population; police records show that there are three times as many Negroes arrested as white people, in proportion to population. Negro boys in Chicago are twice as bad and Negro girls are three and a half times as bad as white boys and girls on the same basis.

In Southern cities Negro criminality is twice that of the whites, but in the rural communities the proportion is about equal. Odum studied fifty towns in the South and found that 80 per cent of the crimes were committed by Negroes, although they constituted only 40 per cent of the population. "The Negro, like the Italian and other races of Southern latitudes, has the extrovert mental temperament which inclines him to commit crimes against the person, or against decency and public order, rather than against property. The Negro has a reputation far beyond his deserts for petty theft and other crimes against property. The fact is that the white man is most distinguished for crime of this sort."

Southern people of the bitter type are inclined to think that the crime of rape is typical of the Negro. Such is not the case. It is no more common among colored people than among white people of the extrovert type. The Italians, Hungarians, Austrians, French,

Russians, Poles, and Mexicans all surpass the Negro in the commission of this crime.

It has been contended that the high percentage of criminality among Negroes is due not so much to the actual commission of more crimes as to the fact that the Negro is unjustly treated in the courts and is more frequently convicted. Undoubtedly this contention contains a large element of truth, especially in the matter of homicide. It appears, however, that the Negro obtains a better "break" in Southern courts in crimes of a lesser nature than has been supposed. "In all criminal indictments below the rank of felony," says Professor Dowd, "I doubt if, upon the whole, the Negroes in the South are more severely dealt with than the whites; and I am quite sure that in all minor crimes the Negro in the South receives a consideration at the hands of the courts which no poor white class of people receive in any part of the world."

There are some facts to support this conclusion. An analysis of 19,000 court records in North Carolina showed that in the amount of the fines assessed, the length of prison sentences imposed, and the degree of leniency exercised the percentages were all on the side of the Negro prisoners and against the white offenders. Neither the Negro in the South nor the impecunious white men in the North, nor in other quarters of the earth, has an equal chance with the rich and powerful class in the matter of litigation. In this respect the South, like every other section, stands condemned; but it is not true, as commonly alleged, that the Negro suffers any injustice in the Southern courts that is not

suffered everywhere else by a similar impecunious class of people."

The Need for Leadership

The future of the Negro depends upon the production of an adequate number of trained, capable, and trustworthy leaders within the race itself. This is an imperative necessity. If such leadership is not available in adequate quantity and quality, the American Negro, as a race, must accept the permanent status of hewers of wood and drawers of water. A few individuals of exceptional talent may sporadically emerge, but there will be no sure and solid progress of the race as a whole. And with the failure of so large a section of the American public to develop will come increased handicap to success by the nation as a whole.

Now these leaders must be intellectual leaders, and they must have an intellectual training. It is not enough that the Negroes be skilled workers; they must have their full quota of mental leaders. Up to the present time we have concentrated almost wholly upon producing skilled workmen for the industries. For that purpose nearly all Negro schools were founded. The fact that there are in the United States about 350 normal and industrial schools for Negroes but only about 60 colleges and universities tells the story in a nutshell. Our educational theory so far as it concerns the Negro has been to produce a race of skilled laborers.

Of course none would dispute the wisdom of this plan at the time of its adoption. At the beginning of his career it was absolutely essential that the colored man attain some degree of economic independence, and this

could be done most quickly by learning a trade and going to work. The need for such training still exists, and we must still greatly emphasize industrial education.

But the point to be borne in mind is that the Negro has developed along many lines and must now have an intellectual leadership. Emphasis must now be placed upon the college and the university. Only from these can come the intellectually trained leadership so essential to the future of the race in America.

Negro Education

The production of a reliable leadership so urgently needed by the Negro race depends upon the educational facilities available for colored people. Unfortunately, there is great backwardness at this point; while the educational situation is improving, it is still true that in few places do the opportunities afforded to colored children and young people even approximate those afforded the whites. It is at this point that the Negro suffers greatest injustice, and here is an outstanding field of service to the race.

In presenting the facts of Negro education in the South it is scarcely possible to make general statements, since conditions greatly differ in different sections. In Louisiana only 42 per cent of the Negro children of school age attend school; the percentage is higher in other States but nowhere exceeds 60 per cent. In most of the Southern States the school term is longer for whites than for blacks; it is sixty-two days longer in Louisiana. In the matter of expenditure per pupil for public school education the Negroes are discriminated

against in all the Southern States. In Georgia such expenditure is $16.31 per year for white children and only $2.83 for colored children, in Louisiana the figures are $25.37 and $3.49, in South Carolina $19.33 and $2.06. The contrast is not so great in other States, though the Negro does not get an even "break" in this regard even in the District of Columbia, Missouri, and Kentucky, where expenditure is more nearly equalized.

Mr. Ray S. Tomlin, sometime president of Paine College, says there is one Southern city with a population of 60,000, of which 25,000 are colored, which has no public high school for Negroes, although it has separate high schools for white girls and boys and a public junior college for whites; he points also to one leading Southern State which has only six public high schools for Negroes. Richmond did not have a modern high school for Negroes until 1922, Lynchburg until 1923, Atlanta until 1923, Lexington until 1922. New Orleans had no high school work for Negroes until 1916, when one year was added to the elementary course; this city had a four-year high school course in 1919 but reduced it to three years in 1922.

The Richmond high school has 962 seats; the enrollment was 1,032 the second year after its erection and 1,196 the third year. In Atlanta the enrollment on the first day exceeded the capacity of the new building by 565, more than 50 per cent, and by the third year there were 1,215 more pupils than seats. The same story is repeated in city after city. In many places no respectable buildings exist. In Charleston there is an "industrial high school," an eleven-grade school adjoining the city dump heap. The building used for the Negro high

school in New Orleans was built in 1883 as an elementary school for white children. These illustrations indicate the general situation and justify the conclusion that "as the schools for colored pupils become higher in grade the standards become relatively lower."

In the field of higher education for Negroes the situation is equally deplorable. There is no dearth of so-called "colleges," for each Southern State has from half a dozen to a dozen of them; in fact, "from the standpoint of numbers the Negroes of the South are better provided with institutions of higher learning than the whites. There are a dozen normal schools and sixteen agricultural and mechanical colleges supported by the State and Federal governments. There are about twenty industrial schools. There are about 150 "colleges" owned by Negro religious denominations; many of these profess to have theological departments, but only two or three of the latter are of respectable rank.

The general status of Negro higher education was revealed by a study made in 1916 by the United States Bureau of Education. Out of 153 Negro-owned schools, only 60 were found to be of importance and some were called "brazen frauds imposing upon the philanthropy of Northern donors." Only 30 had courses of college grade. These institutions had 17,299 students but only 115 were in college classes. Among many private schools, only three deserved the name of college; the private institutions enrolled 83,679 pupils, only 1,588 of whom were college students in any proper sense of the term. There has been improvement in recent years. The Negro Yearbook for 1925–6 reported 52 institu-

tions doing some college work; out of 24,690 students in these 4,942 were in college classes.

Thus is indicated the crux of the problem of Negro uplift. Among the eight or nine million colored people of the South there are only about 4,000 college graduates. About that many more are pursuing college courses. The prospects for an adequate trained leadership are therefore quite discouraging.

Methodism Among the Slaves

When the first Methodist Church was built in New York in 1768 the names of several slaves appeared on the subscription list. One of the most famous and useful of the early preachers was "Black Harry" Hosier, Asbury's Negro servant, who accompanied Asbury, Coke, Whatcoat, Garrettson, Jesse Lee, and others on their itinerating tours and preached with great power to black, and frequently to white, congregations. The records show that the Methodists achieved greater results among the slaves in this early period than any other denomination, although this may be largely due to the fact that other bodies did not report their colored converts separately. The first return of colored Methodists was made in 1786, at which time the Church had 18,791 white and 1,890 colored members. The next year the Negro membership had increased to 3,893, and in 1790 there were 11,682.

The Conference of 1787 urgently instructed the preachers to project evangelistic effort for the conversion of the slaves. The same year the Cumberland Street Methodist Church, at Charleston, S. C., erected a new building with a gallery for the slaves. Other

congregations followed its example, and thus was developed the practice which prevailed everywhere in the South until after the Civil War.

In 1793 there were 16,227 colored Methodists in this country; but succeeding years registered a decline in spite of the great revivals. This decrease was caused by the tendency on the part of the Negroes to draw apart from the whites and unite with the independent colored Churches now beginning to appear. The shrinkage continued until 1802, when 18,659 colored members were reported; from this date the growth was steady until 1815, when the number was 43,187. The year 1800 was notable for the erection of Zion Methodist Church in New York, the first to be completed for the exclusive use of Negroes, and the ordination of Rev. Richard Allen, of Philadelphia, the first colored Methodist preacher to receive orders.

During the early period of this evangelistic activity among the Negroes the Methodist preachers met the opposition of the slave owners and a considerable section of the white population generally. This opposition gradually passed, however, and soon the owners of the great plantations were clamoring for preachers to be sent among their slaves. Hon. Henry Dorsey Gough was converted by hearing the prayers of his own slaves, and he built a chapel on his estate near Baltimore in which the family, friends, and slaves worshiped together and where Methodist services were held every Sunday; and it was through the interest of influential Southern planters that Methodism launched its most far-reaching program for the salvation of the slaves.

The Plantation Missions

The close of the first quarter of the century marked the beginning of the plantation missionary movement. The plantations were organized as circuits and preachers were sent to minister to the slaves thereon. In 1829 the Hon. Charles C. Pinckney, of South Carolina, launched this movement by delivering an address before the Agricultural Society of his state and insisting upon the religious instruction of the slaves. This address was published and widely circulated, exercising a large influence. The Methodist Episcopal Church at once responded, and the same year the Missionary Society of the South Carolina Conference sent Rev. John Honour to the slaves on the plantations south of the Ashley River and Rev. John H. Massey to those south of the Santee. These were the first plantation missionaries regularly appointed as such, although Rev. George W. Moore had previously paved the way by preaching to the slaves on the plantation of Mr. Charles Baring. The superintendent of missions of South Carolina was Rev. William Capers, later a bishop of the Methodist Episcopal Church, South, and justly famed as the founder of missions to the slaves. He had long possessed a passion for service among the Negroes, and under his direction South Carolina took, and always retained, the leadership in a movement which swept the South.

The plantation missionary movement grew rapidly and spread to other Conferences. Georgia followed the South Carolina example in 1831, Tennessee in 1832, Mississippi in 1834, Alabama in 1836, Kentucky and Arkansas in 1837, Memphis in 1840, Baltimore and

Virginia in 1841, North Carolina in 1842, and Florida in 1844. In fifteen years the work grew from 2 missions with 417 members to 68 missions with 71 preachers and 21,063 members. The amount expended for this work in 1844 was $22,379.25; since the beginning in 1829 a total of about $250,000 had been invested in this plantation service. There were, in addition to the members on the plantations, 65,000 colored Methodists in the cities and large towns. One colored charge in Charleston had 3,742 members and another at Baltimore numbered 2,600.

The Division and the War

In 1844 came the lamentable division of American Methodism over the question of slavery. The issue did not concern the nature of slavery, for both the North and the South agreed that it was an evil; the question was how best to meet the practical situation. Slavery was an accepted institution in the South, and the laws of many States forbade the freeing of slaves. The radical abolition wing of the Church insisted that non-slaveholding be made a condition of membership. This would, of course, have wrecked the Church in the South by depriving it of members and outlawing it in public sentiment. The South contended not for slavery, but for the privilege of preaching the Gospel to slaves and whites alike.

The real attitude of Southern Methodism to the Negro at the time of the division is indicated by the fact that it then had in its fold 125,000 colored members, "a larger number of practically heathen converts than all the missionary societies of America had gathered

upon all the fields of the heathen world." At the first General Conference plans were laid for the prosecution of the work of evangelism among the slaves, to which the Church felt providentially called. In four years the colored membership of the Methodist Episcopal Church, South, leaped from 125,000 to 156,000, and in 1859 there was an additional net increase of more than 7,000. The growth was steady. At the outbreak of the Civil War there were 207,000 slaves enrolled on the register. There were 327 plantation missionaries devoting their whole time to the Negroes, and on the plantations alone nearly 80,000 members had been gathered. The budget for this work was more than $86,000.

Then came the tocsin of war. Church and State alike were disorganized and chaotic. Between 1861 and 1866 many Annual Conferences could not hold their sessions. The South was overrun by invading armies, and the regular operation of Church activity was an impossibility. Congregations were abandoned, preachers and members called to arms, Churches destroyed, and the work disrupted.

In this trying period it is a remarkable fact, one that should thrill the heart of every Southern Methodist, that the Church continued faithfully its ministry to the slaves even in the midst of the devastating war. "During 1862, when the guns of an invading army were thundering at her doors and every sinew of finance strained to its utmost tension, the South, through the Southern Methodist Church alone, paid out of her treasury for the evangelization of her slaves $93,509.87." In 1864, though practically paralyzed, the Church paid

$158,421.96 for the same purpose, and when pauperized and prostrated, during the last year of the struggle, $80,000 was raised for the spiritual regeneration of the lowly people whose presence had been the cause of the internecine strife.

When the smoke of battle cleared away it was found that of the 207,000 colored members only 78,742 remained. The freemen had scattered, in many cases seduced from the Southern Methodist fold by fanatical carpetbaggers, who inflamed the worst passions of the illiterate blacks. As the reconstruction policy developed and the already pauperized white people were subjected to added indignities, the number of Negroes remaining faithful to the Church steadily declined, while active evangelistic work was rendered impossible. In 1867 the colored members numbered 54,172, in 1868 they dropped to 32,085, the next year found 19,686, and in 1870 there remained only 13,263.

In 1870 the colored members were set apart into a separate ecclesiastical communion and given the full responsibility of their own Church government. Nearly 8,000 remained in the Methodist Episcopal Church, South; but the number gradually declined, and but few remain to-day. Until 1898, however, the Church reported its Negro communicants in their own separate column.

The Colored Methodist Church

The first General Conference after the war, in 1866, empowered the bishops to organize separate Annual Conferences for the colored members and, if advisable, to erect for them a General Conference. By 1870 eight

Annual Conferences had been organized and the General Conference that year provided for definite action in establishing an independent Church of the colored members. At a meeting held in Jackson, Tenn., December 16, 1870, the action was consummated and the Colored Methodist Episcopal Church in America came into being. W. H. Miles and R. H. Vanderhorst were elected and ordained as bishops for the infant Church and a Discipline was adopted. All trustees of the Methodist Episcopal Church, South, holding property for the use of colored people were instructed to turn said property over to the Colored Methodist Church when asked to do so. Thus started, the new Church soon attracted back many of the former members of the Methodist Episcopal Church, South, and enjoyed a rapid growth. In four years the organization reported 4 bishops, 15 Annual Conferences, 607 traveling preachers, 74,799 members, 535 Sunday schools, 1,102 teachers, 49,955 students, and a periodical with 1,500 paid subscriptions. The Colored Methodist Episcopal Church to-day has about 4,000 Churches, 2,700 preachers, and a total membership of nearly 400,000.

Southern Methodist Policy To-Day

The Methodist Episcopal Church, South, levies an annual assessment of $60,000 for Negro work, this assessment yielding approximately $40,000 per year. This fund is administered by the General section of the Board of Missions. The Woman's section of the Board makes an annual appropriation of about $75,000 for the same cause Thus Southern Methodism expends

through its general missionary agency nearly $115,000 per year for the colored people of the South, the women of the Church leading in this program in the ratio of nearly two to one. Such a policy, and especially the large share of the women therein, is significant as reflecting the attitude of the Christian Southerner toward "the brother in black."

The work of the women is social-evangelistic in nature and consists mainly in the operation of great social service institutions, called Bethlehem Centers, in cities having large Negro populations. Such centers are maintained at Nashville, Birmingham, Augusta, and Chattanooga. White deaconesses, employed workers, and colored assistants are annually assigned to these Bethlehem Houses. The center is usually housed in a large and modern building located in the heart of the congested Negro section. The service of the Bethlehem House covers a wide range in accordance with the local situation and needs. There are day nurseries for working mothers, clubs of various sorts for women and girls, clinics offering free medical, surgical, and dental service, classes in cooking, sewing, housekeeping, and similar subjects, and a home visitation service by nurses and others which assists colored women in such vital matters as sanitation, child welfare, cleanliness, and home making.

The program of the General section of the Board of Missions is evangelistic and educational in nature. In the field of evangelism the Board supplements the salaries of 150 pastors serving the mission charges of the Colored Methodist Church, thereby making possible a ministry to thousands of Negroes. Most of these

colored missionaries labor in the South, though many are in the North and West, whither the denomination has followed its constituency and projected its evangelism.

In order to increase the general efficiency of the preachers of the Colored Methodist Church, the Board of Missions annually conducts two summer schools for Negro preachers. White and colored teachers and lecturers are sent to these schools, and there is thereby mediated to hundreds of Negro preachers such knowledge and inspiration as are calculated to better equip them for their tasks.

The Inter-Racial Commission

Many efforts have been put forth to improve the condition of Negroes and to cultivate better relations between the two races. The outstanding agency now seeking the latter objective is the Commission on Inter-Racial Coöperation, of which the Board of Missions and other boards of the Methodist Episcopal Church, South, are coöperating and contributing members. Though its funds are raised in all sections of the country, this Commission is essentially a southern organization, headed by southern men. It represents the efforts of the best class of southern people to adjust one of the most perplexing phases of the race question.

The Inter-Racial Commission has no "philosophy" or "panacea" for solving the race problem. It deals only with specific cases as they arise, seeking to bring together the best minds among whites and blacks in order to promote mutual sympathy and understanding. In many states and counties such committees have been

formed and these have done much to prevent friction and promote fraternity.

The Commission also deals with the press of the South, seeking to secure adequate and fair treatment of Negroes in news and editorial policies. The reading of nearly any newspaper of standing will reveal its success at this point. It promotes surveys of social conditions as they affect the colored population and has gathered immense data on all phases of this subject. It has secured the inclusion of courses on race relations in many southern colleges and has provided scholarships for intensive study of the subject. It has produced a considerable literature on the race question.

The Inter-Racial Commission represents a serious effort to get at the basis of racial friction and to improve race relations by the fundamental method of developing a body of fraternal opinion among white and colored leaders alike. Though handicapped at times by unreasoning prejudice and misunderstanding, it has succeeded in a remarkable degree. It deserves and should receive the support and sympathy of all right thinking persons.

Paine College

The outstanding educational institution of tne allied Methodist Churches is Paine College, at Augusta, Ga. Here the General section of the Board of Missions concentrates nearly one-third of its total appropriation for Negro work; here also the Woman's section directs nearly one-fourth of its total annual outlay for colored service. The institution is jointly owned and administered by the white and colored Churches; white people

and Negroes compose both the board of trustees and the faculty; the president is a white man, and the dean is a Negro.

Paine College has a record of nearly fifty years of service, during which time it has trained many of the notable Negroes of the country, especially the leaders of the Colored Methodist Church. It was one of the first Negro institutions to be accredited by the department of education of Georgia. During recent years the Church has undertaken to develop Paine College into a high-grade teachers' college, believing that at this point the maximum service can be rendered to the colored people.

The theological department nas been discontinued, though courses in the Bible, religious education, and Church history have been retained. Premedical courses have been added. The college proper has an annual enrollment of more than a hundred students, but on account of inadequate facilities it has not yet been able to meet all the standards set by the standardizing agencies; this situation is by no means uncommon, but is rather the rule, among Negro colleges. The normal course is fully recognized by the Georgia educational authorities, and the holders of diplomas from Paine College receive the teacher's certificates of the State.

In connection with the work of Paine College, two notable features should be mentioned, one being the activity of the young people and the other that of the women of the Church. The Epworth League, always distinguished as a missionary agency, has adopted Paine College as one of its "Specials" and raises $11,000

annually for the maintenance budget. The Woman's section of the Board of Missions has erected on the campus a modern woman's building, known as Paine Annex, which is the center of social and educational life for the girls. This section supports the dean of women and the teacher of music in connection with the work of Paine Annex.

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CHAPTER X

CHRISTIAN SERVICE TO THE IMMIGRANT

THE only "native American" is the Indian. We are a nation of people contributed by other nations. Three great motives drew us together: the necessity of securing economic independence or "making a living"; the desire to escape from political tyranny and secure liberty; the desire to avoid persecution on account of religious faith and to obtain freedom to worship God according to the dictates of the conscience. It is our glory that these motives have drawn and still draw multiplied millions to us, but have never driven a single individual from us. In the United States there are about 15,000,000 foreign-born persons and nearly 25,000,000 persons of foreign or mixed parentage. Thus we have in our midst around 40,000,000 white persons who may properly be called immigrants, and it is rather startling to realize that this is one-third of all the white people in the country.

The immigrant groups in our country constitute at once our greatest liability and our greatest asset. They furnish the radicals, the agitators, and the atheists. They provide a goodly proportion of our criminals, our paupers, and our diseased. They contribute to our political corruption and instability. Not infrequently they lower wages and the standard of living. On the other hand, the value of the contributions they have made and are making to our social life cannot be esti-

mated. From the humble homes of immigrants have come some of our greatest and most trusted leaders. The labor of their hands, often at tasks the American shuns, is one of our greatest industrial assets.

THE MEXICANS

People living in the South and Southwest are more directly interested in the immigrant from Mexico, for obvious reasons. It is difficult to ascertain the exact number of Mexicans in the United States. The census of 1920 gives the number of foreign-born Mexican immigrants as 478,383, and states that of this number 249,652 are in Texas, 86,610 in California, 60,325 in Arizona, and 19,906 in New Mexico. It is apparent, however, that these figures do not even closely approximate the total Mexican population of the country. They take no account of the vast number born on this side of the international boundary. Immigration officials frankly admit that thousands of Mexicans cross the poorly policed border clandestinely, and these might be loath to confess their foreign birth.

According to a recent estimate there are now at least 1,500,000 Mexicans in the United States, 450,000 of these being in Texas; some estimates run much higher than these figures. The largest colony is at San Antonio where there is a Mexican population of about 50,000. In El Paso at least half the people are Mexicans, and there are large numbers in all the other cities and towns of the Southwest.

Who Are These Immigrants?

The immigrant from south of the Rio Grande is

nearly always miserably poor. He comes across the line to escape starvation, and he usually brings his family with him. His entire earthly wealth consists of the few rags and articles carried in a pack. Unskilled, unlettered, unable even to speak the language, he must take the first job offered to him. He lives in an adobe hut, often with a dirt floor, subsists on beans, and ekes out a most abject existence. A study in Los Angeles revealed the fact that 1 per cent live in one-room shacks, while 2 per cent have two rooms, 24 per cent have three rooms, 30 per cent have four rooms, and 20 per cent have five rooms. In the same survey it was found that 28 per cent of these habitations have no sinks, 32 per cent no lavatories, and 79 per cent no baths. The Housing Commission rated more than 50 per cent of the houses as bad, and only 5 per cent as good.

Living thus in surroundings more or less insanitary and squalid, and being ignorant concerning even the fundamentals of sanitation and feeding, disease, particularly tuberculosis, is quite prevalent among them. Infant mortality is unusually high; in Los Angeles it is 152 in 1,000 among Mexicans, but only 54 in 1,000 among the general population; the Mexican baby has one-third the chance to live that is possessed by the average baby.

Our immigrants from Mexico are illiterate; perhaps no group in the country has a higher percentage of illiteracy than our foreign-born Mexicans. Definite authentic statistics on the rate of illiteracy among them are lacking, but the situation can be realized from the fact that Texas, Arizona, and New Mexico, which have

the largest percentage of Mexicans among their foreign-born population, have also the highest percentage of illiteracy among the foreign-born whites of any States in the Union. In Texas more than two-thirds of the foreign born are Mexicans, and one-third are illiterate, this being the highest rate in the United States. The foreign population of Arizona is three-fourths Mexican, and more than one-fourth are illiterate, while in New Mexico two-thirds are Mexican, and one-fourth are illiterate.

The Immigrant's Religion

In Chapter VII of the present work the religion of Mexico has already been discussed and nothing need be added here. Suffice to say that the great majority of Mexican immigrants are Roman Catholics. But they are not Catholics of the American kind, but of the Latin type, the lowest of all forms which in Mexico has gone to unwonted depths of corruption. Their religion is tinctured with paganism, and they are suspicious of the Church because to them it has always meant extortion and exploitation. They know little of the Bible and the finer spiritual qualities of Christianity, and when they worship at all their devotion is likely to be mixed with crude observances of a grossly superstitious nature.

In New Mexico in 1887 a "witch" was stoned to death for turning a man into a woman for three months. Here also live people who claim to be on close personal terms with the devil and to have seen and conversed with him. At Santa Fe many superstitions gather about the famous De Varges Day Celebration, and grotesque legends concerning the miraculous power of a certain

sacred picture are foisted upon the ignorant people. At Chimago, N. Mex., there is a little adobe Church, the dirt from one room of which is supposed to possess marvelous properties and to heal all manner of diseases. Mexican pilgrims come far and wide, crawling about on their knees and digging up dirt to be applied to diseased parts or to be drunk as tea.

The most striking example of superstition and paganism in New Mexico is the order of Pentitentes, or Flagellantes, whose worship consists in inflicting all sorts of suffering upon its devotees. It is said that "there are scores of towns where the Penitentes are the dominating political, social, and religious factor in the community."

Stowell thus describes the Penitentes' ritual: "The participants in processions wear a black mask over the entire head, so that even their neighbors do not know who is taking part. They wear a small lower garment, but aside from that and the mask their bodies are naked. Their backs are gashed with flint or some other sharp instrument, and they whip themselves with whips made of yucca or other harsh cactus as they proceed on their weary march. Some carry wooden crosses of great weight to a distant hill; some wheel barrels of stone through almost impassable sand, and others draw heavy loads with cords which cut into their naked bodies."

The service inside the Penitente house of worship is thus described in the *Catholic Encyclopedia:* "The candidate is escorted to the morada (abode), the home, or the council house, by two or more Penitentes where, after a series of questions and answers consisting in the

main of prayer, he is admitted. He then undergoes various humiliations. First, he washes the feet of all present, kneeling before each; then he recites a long prayer, asking pardon for any offense he may have given. If any one present has been offended by the candidate, he lashes the offender on the bare neck. Then comes the last and crucial test: four or six incisions, in the shape of a cross, are made just below the shoulders of the candidate with a piece of flint."

The Methodist Program

The most extensive section of the general missionary work of the Methodist Episcopal Church, South, in the United States is that carried on among the Mexican immigrants. For Christian service to these people the Board of Missions expends nearly $110,000 annually; about $75,000 of this is appropriated by the General section and $35,000 by the Woman's section.

Evangelistic work for Mexicans covers the whole of the Southwest and is carried on by Spanish-speaking preachers in connection with a Church organization functioning in every particular according to the Methodist system. The Mexican work is organized in two Missions; the Texas Mexican Mission embraces all the territory in Texas east of the Pecos River, and the Western Mexican Mission includes Texas west of the Pecos, New Mexico, Arizona, California, and a strip along the border in Mexico proper. In 1929 there were in these two Missions 56 pastoral charges, 103 local Churches, 5,895 members, 70 houses of worship, and 39 parsonages. Owing to the constant shifting of the immigrant population, which fluctuates with industrial

changes, membership statistics do not constitute a reliable index to the strength of the Church or the effectiveness of its evangelism.

The Church among the Mexicans is a virile institution, far surpassing, proportionately, in many respects the average American Methodist Church. In 1928 the number of adults baptized in the Mexican Churches was nearly 12 per cent of the Mexican membership, while the Americans baptized considerably less than 3 per cent. The net increase in the Mexican membership was nearly 9 per cent; among the Americans it was less than 1 per cent. While American congregations average about 65 per cent in payments on their benevolent assessments the Mexicans always pay 100 per cent; the latter have "paid out in full" for so long a period that they are said to have "the 100 per cent habit." Even in the Centenary Movement and similar special campaigns the Mexican Methodists always meet their allotments in full. In 1928 they contributed nearly $45,000 to their Churches, an average of approximately $7.50 per member; this constitutes a remarkable spirit of sacrifice, in view of the poverty of these people.

The ignorance and poverty of the Mexicans make necessary a large program of social activity. Several large community centers or Wesley Houses are operated by the Board of Missions, the service of which varies with the equipment and community needs; the most effective and needful operations are usually employment agencies, language and Americanization classes, nurseries, visiting nurses, clinics, sewing and cooking instruction, and athletic and recreational facilities for the young people. The Mexicans can have little social and

community life save as it is provided by the Church, and efforts put forth in this direction are meeting a great need.

Mexican social service work has been highly institutionalized in San Antonio, Fort Worth, Dallas, Houston, Los Angeles, and El Paso. In San Antonio and Fort Worth, Wesley Houses are operated under the active direction of regularly appointed deaconesses and a full complement of volunteers from the American Churches. The Homer Toberman Mission and Clinic in Los Angeles is noted for the excellence of its service. These institutions are the natural centers of Mexican society and community activity and are constantly leading the people into sympathetic relations with the Church. At El Paso the great Mexican Community Center is operated by the Board of Missions. In 1920 a large public school building in the heart of the Mexican section was purchased and transformed into a modern social service plant. Its activities consist, in the main, of an employment bureau, domestic science classes, mothers' clubs, boys' and girls' clubs, and a Goodwill Industry. In all the Southwest there is no finer institution of its kind.

The educational phase of Methodist missionary work among the Mexicans in the United States receives great emphasis. Its necessity is obvious. Not only must the Church produce its own preachers and other workers for the Mexican congregations, but there is an insistent demand for trained Christian leaders among the general immigrant population. In many places adequate educational facilities are not provided, and not infrequently there is a social discrimination and prejudice

which effectually debars many Mexican young people from the schools. To meet the whole situation the Methodist Episcopal Church, South, maintains five boarding schools for Mexican young people. These are Wesleyan Institute, at San Antonio; Lydia E. Patterson Institute, at El Paso; Effie Eddington School, at El Paso; Holding Institute, at Laredo; and Valley Institute, at Pharr, Tex. Both General and Woman's sections, and both Home and Foreign Departments, of the Board of Missions coöperate in the maintenance of these schools.

The Wesleyan Institute is a school for Mexican boys and the recruiting ground for the Mexican ministry; many of the most successful preachers in the two Missions are its graduates, and the class of volunteers in preparation usually contains about twenty young men. The Valley Institute renders a similar service to Mexican girls; it was established in 1921, and its entire boarding capacity was taxed the second year. It specializes in training young Mexican girls for Christian life service. The Lydia E. Patterson Institute is for boys, Effie Eddington School is for girls, and Holding Institute is coeducational.

THE CUBANS

The presence of large numbers of Cubans in Florida creates a problem with features similar to that of the Mexicans in the Southwest. Cubans and Mexicans have the same background of Roman Catholicism, they speak the same language, they look to the United States as the land of industrial opportunity. The advantages, however, are all on the side of the Cubans;

they are not so ignorant or so poor, their religion is not so degenerate, they are not so superstitious, there are more skilled workers among them, and the social barrier erected against them is not so formidable. They are not nearly so numerous as their brothers from across the Gulf. Their economic status and standard of living in the United States is much higher than those of the Mexicans.

It is not to be supposed, however, that the Cuban immigrant is of so high a type that he can immediately take his place as an integral part of American society. Such cannot be expected of people coming out of the environment sketched in Chapter VII of the present volume, an environment dominated by the Latin type of Catholicism which to this day has kept half the people in total illiteracy. Christian service to the Cubans is a pressing need and duty.

The Cubans in Florida

Practically all the Cuban immigrants in the United States are found in Florida, where they constitute by far the largest foreign group in the State. It is impossible to determine the exact number present at any given moment, as the tide flows back and forth between the United States and the home country in greater degree than is true of any other immigrants. Government figures which take note of the foreign-born and omit the much larger number of persons born in this country of Cuban parents are unreliable. It has been said by workers among them that the total immigrant group numbers nearly 50,000. In 1926 a survey of one relatively small area in Tampa located nearly 3,000

families in which there were over 15,000 children and young people.

Most of the Cubans are in Tampa and Key West, where they occupy "foreign sections" in which living conditions are far from ideal; their houses are small and for the most part without modern sanitary conveniences, and the people are a prey to the vices and diseases which usually afflict our immigrant population. Nearly all of the Cuban workers are cigar makers, and it is said that the saturation of their bodies with nicotine has a decidedly adverse effect on their health and mentality. The workers receive good wages while employed, but comparatively few accumulate any savings or in any considerable degree elevate their standard of living.

The Cubans are Roman Catholics by heritage and training, but in many cases they relapse into religious indifference on their arrival in the United States. Their memories of the Church at home are not such as to imbue them with a spontaneous love therefor; they have known it as an institution of exploitation, and not infrequently priestly threats and coercion are required to enforce any considerable degree of loyalty. These are forthcoming on necessary occasions, however; such interference constitutes the main obstacle to the success of the efforts put forth by Protestant agencies for the social, educational, and religious betterment of the people.

Methodism Among the Cubans

Southern Methodism began its work among the Cuban immigrants in January, 1874, when the Florida

Conference appointed a mere boy, Rev. J. E. A. Van Duser, as a missionary among the Latin people at Key West. He spent the year in studying the Spanish language and in the distribution of Bibles and Christian literature. Reappointed the following year, he died of yellow fever on June 7, 1875, without witnessing the conversion of a single Cuban. His last words form the epitaph on his simple monument at Key West: "Don't let the Church give up the Cuban Mission."

From that beginning the Church has developed a considerable program among the Cubans, centering at Tampa and Key West. Both sections of the Board of Missions participate, the General section spending annually nearly $11,000 for Church and evangelistic work and the Woman's section spending about $17,000 for its social service activity among the women and children.

The Cuban Church is organized as the Latin District of the Florida Conference. There are seven congregations, of which five are in Tampa and two are in Key West; one of the Churches in Tampa is for Italians. The membership is now at a low ebb, being scarcely 400; this is largely due to the unprecedented economic depression in Florida, which has caused an exodus of Cubans, especially from Key West.

The social service work of the Methodist Episcopal Church, South, among the Cubans is carried on in three large Wesley Houses or social settlements, the Rosa Valdes Settlement in the western part of Tampa, the Wolff Settlement in Ybor City, the eastern section of Tampa, and the Ruth Hargrove Settlement at Key West. Italians also have access to the Wolff Settlement.

These institutions are under the direction of deaconesses regularly appointed, and the full-time workers are assisted by many part-time volunteers. The service includes kindergartens, day nurseries, clinics, playgrounds, day and night classes in English, sewing, cooking, home making, and similar subjects, and various clubs for boys and girls. Many thousands of people are annually touched and served by these settlements; in Tampa alone nearly 2,000 boys and girls are enrolled in the clubs.

The settlements are located adjacent to and work in close coöperation with the Cuban Churches. The Rosa Valdes Settlement is directly across the street from the San Mateo Church, and each is supplemented by the other. The same situation prevails in the other settlements, where the deaconesses serve as Sunday school and Epworth League workers, visitors, and primary teachers for the Churches.

THE ITALIANS

There are more Italians in America than any other foreign-born group save the Germans. In 1920 there were 1,600,000, and when to these are added the large number born here of Italian parents the total of the Italian immigrant group mounts to three and a half or four million souls. Most of these are in the North, but there are at least half a million in the South and Southwest. California, Texas, Louisiana, Missouri, Alabama, and Florida have the largest Italian colonies, but these people are found in all the States. Before the enactment of the restrictive legislation in 1921 they were coming to our shores at the rate of a quarter of a million each

year. Nearly all of our Italian immigrants are common laborers who find employment in factories and mines, on railroads and public works, or as bootblacks, waiters, restaurant keepers, and peddlers in our cities and larger towns.

The Environment of the Homeland

In studying the problem of Italian immigrants it is important to bear in mind the great difference between the northern and southern sections of Italy. In the north lies the great and fairly fertile valley of the Po, and here agriculture is more advanced and profitable. Here also are the great factories and industrial centers, and the industrial workers are organized and secure better wages than their brothers in the south. The climate is more healthful and productive of a vigorous type of manhood. There are better educational facilities, and the percentage of illiteracy is relatively low. From northern Italy, therefore, comes a more intelligent, virile, and skilled worker than from any other section.

Southern Italy, including the Island of Sicily, differs materially from the north. It has always been a rural section, often devastated, and always priest ridden. Wars ravaged the land through long ages, and the people became isolated, ignorant, and frequently barbaric. Here the lack of rainfall in the summer months renders efficient and profitable agriculture impossible; and since there has been little industrial development, the position of the lower class is miserable. As might be expected in such a situation, the percentage of illiteracy among the southern Italians is appallingly

high; in some of the provinces more than half the people are illiterate, as against about 10 per cent in the most northern province.

The abject condition of southern Italians is important for us because it is from that section that we receive the bulk of our immigrants. We are now receiving six times as many immigrants from the south as from the north of Italy; of the 42,149 admitted in 1921–22, only 6,000 were from the north. From July, 1922, to May, 1923, our authorities at Ellis Island admitted 8,854 northern Italians and 37,991 from the south. Thus we are receiving the least desirable class of Italians, a fact which increases the burden of our duty to them.

Of course the Italian is a Roman Catholic, if he is anything. It has been said that religiously the people of Italy are in three classes: devout Catholics, mostly illiterate peasants with a sprinkling of the so-called "black aristocracy"; freethinkers and atheists, whose ranks are swelled by the socialists, workers, and educated professional men; the indifferent millions who may perform the ritual of religion but who in reality are indifferent and possess no spiritual life whatever. The immigrant seems to belong to the last named class. He has no vital religion, but the Roman Catholic system is more or less a habit with him. If he ever heard of Protestantism in his native land, he was taught to hate it. He remembers the pious frauds and extortions of the priests and does not discriminate. He, who recalls the glories of St. Peter's and the cathedrals of Naples or Palermo, is invited to a dingy, dirty mission in a side street. It is small wonder that he shows little enthusiasm for the Protestant faith as it is offered to him, and

that Protestantism has made small headway in winning him.

The Work of Methodism

The Methodist Episcopal Church, South, has not organized an Italian mission as such, though it has several units of Italian work. The chief centers are five in number and are at New Orleans, Kansas City, Ensley, Ala., Tampa, and Bryan, Tex.

The most extensive single unit of work for Italians is that of St. Mark's Hall, in New Orleans. This city has the largest Italian colony found in any distinctly southern state. St. Mark's Hall is a great Church and community center located in a section of New Orleans containing about 30,000 foreigners. A plant has been erected at a cost of approximately $120,000. It consists of a Church, a man's building, and a woman's building, and in these every form of social service is carried on by the pastor, salaried deaconesses, and volunteer workers. St. Mark's Hall has a membership of only 160, but its Christian constituency is very large. Its clinic alone treats four thousand persons annually.

Kansas City has an Italian colony of about 10,000, in the center of which is the Institutional Methodist Church, with a membership of nearly 250. It is a combination Church and Wesley House or social settlement, maintaining clinics, day nurseries, night classes, and all other activities common to such centers. Supplementing the Institutional Church is the Spofford Home, an orphanage and receiving home for children.

In Birmingham and the industrial section surrounding it there are many thousands of Italians. At

Ensley and its suburb, Pratt City, large numbers are engaged as laborers in the steel and iron plants, and among them the Methodist Episcopal Church, South, maintains an Italian Church. Here has been built a handsome house of worship for the foreign-speaking group, and the Ensley Community House adds various lines of community and social activity.

In Florida the Italian missionary work of the Church centers in Tampa and its suburban "ghetto," Ybor City. More than half of all the Italians in the state are found here. In the midst is the San Paulo Church, with an Italian pastor, while near at hand stands the Wolff Settlement and the Urban Bird Clinic, which provide day nurseries, free clinical service, and the various social activities necessary to supplement the direct evangelistic work of the pastor.

These distinctive centers by no means cover the range of work being furthered by the Board of Missions of the Methodist Episcopal Church, South, among the Italians. Great social centers like Kingdom House, in St. Louis, and Centenary Institute, in Nashville, carry on extensive Christian operations among this immigrant group. The same is true of many of the city Churches throughout the country which receive financial assistance or to which the Board allocates workers, while the various Wesley Houses and similar centers manifest never-failing interest in our immigrants from Italy. Indeed, it may be said that in every city where the Methodist Episcopal Church, South, is influential its hand of helpfulness is extended and its gospel is preached to this group.

THE ORIENTALS

There are in California about 100,000 Japanese, perhaps as many Chinese, a few thousand Koreans, and a sprinkling of other Orientals. Though these constitute but an insignificant fraction of the total population, their presence has caused California to alarm the nation with complaints anent the "yellow peril," to bring the country to the verge of war by discriminatory legislation, and even to induce the United States Congress to enact the most unfair and ethically indefensible statute of our whole history.

Near the middle of the nineteenth century Orientals began their movement to the western coast of America, impelled by the same economic consideration that brought Europeans to our eastern shores. As early as 1870 laws were passed which denied them naturalization. Appreciating the racial situation, Japan in 1907 entered into the "Gentleman's Agreement" with the United States, agreeing to withhold passports from Japanese laborers, issuing the same only to professional men, merchants, students, and the wives of husbands already in America. This agreement worked well, in spite of evasions practiced in the case of "picture brides," or Japanese girls who had been married at long range to young men in the United States.

But California continued to be alarmed, and as the Orientals proved their superiority in grape culture and truck farming, the menace of the "yellow peril" grew accordingly. By a series of laws the Orientals were denied the right of buying, inheriting, or leasing land. Finally, in 1924, pressure was brought to bear on Congress and the immigration of Orientals was pro-

hibited by the Federal government. This bald discrimination against friendly powers raised a storm of protest throughout the Orient, especially in Japan, and has been denounced by many of the Christian agencies of the United States.

The Nature of the Oriental

The cultural heritage of the Oriental has been described in previous chapters of this book. These people came to America seeking economic independence, and usually their desire is to amass a competence and return to the Orient. Denied the privileges of citizenship and land ownership, they cannot become Americanized; they must remain largely isolated from the life of the country. They are economically astute and the average American has difficulty in competing with them on an equal basis. This is especially true of the Japanese, who can and do accomplish marvels on small tracts which Americans regard as waste land.

In matters religious, the Orientals follow the traditions of their native lands. The Koreans usually do not have definite and intense religious affiliations, their attitude being a reflection of the situation in Korea. They are more likely to be Christians than adherents of any of the eastern non-Christian faiths. It is said that nearly half of the Koreans in California profess a connection with some Protestant Church. In this situation there is provided a hopeful outlook for missionary activity.

The Japanese are Buddhists. In the various cities and towns along the Pacific coast there are Buddhist temples as imposing as many Christian Churches—

heathenism entrenched on American soil. "The Buddhist leaders," says the superintendent of the Oriental Mission, "far from using their influence to counteract evil tendencies, encourage them and use them to cultivate a sentiment against Christianity. The Buddhists definitely and systematically tempt the young people to drink, gamble, and indulge in all kinds of sin so as to hold them away from Christianity." It is said that a Buddhist high priest recently visited California and secured $100,000 for the performance of a certain rite, akin to Christian baptism, which binds the individual undergoing it to be a Buddhist for life.

The California Oriental Mission

Southern Methodism established a small mission among the Koreans in California in 1906 under the direction of Rev. J. S. Ryang, who later became one of the leaders of Methodism in Korea and superintendent of the Siberia-Manchuria Mission. The General Conference of 1926 authorized the organization of the work under way as the California Oriental Mission, which organization was perfected the same year by Bishop Sam R. Hay.

The new mission is in charge of a superintendent and is divided into two districts, Japanese and Korean. There are ten Churches under nine pastors; of the latter five are Japanese and four are Koreans. The total Church membership is nearly 500. There are five houses of worship valued at $24,000; in several places the small congregations meet in homes or rented halls. In 1928 the small group of Methodist Koreans and Japanese contributed more than $12,000 to their

Churches. The appropriation of the Board of Missions is approximately $17,000 per year.

The Oriental, perhaps more than any other immigrant, desires advantages for his children, and to secure the same he will make unusual sacrifices. So the Oriental Mission gives special attention to children and young people. In all the Churches the Sunday School enrollment is considerably larger than the Church membership and in some the average attendance is above the enrollment, since children are not enrolled until they have been in attendance three months. In certain communities every child is in the Sundav School.

The Mission maintains four schools for the teaching of the Korean and Japanese languages. This rather unusual procedure is made necessary by the fact that the children frequently drop their natural speech and in many cases cannot converse with their own mothers. Since our laws and racial consciousness prevent these people from becoming an integral part of American life, it is essential that they preserve at least a part of their own racial heritage, and by preserving their own tongue, along with the English language, they may best serve as links between America and the Orient and perhaps be factors in the evangelization of their native lands.

Before leaving the subject of Oriental work, mention should be made of an interesting social program under way in a colony of Japanese at Terry, Tex. At this place an outstanding citizen of Japan secured a large tract of land and settled thereon several hundred of his countrymen, largely brought from Japan for the purpose. They engage in fig culture, truck farming,

and general agriculture and have developed their business to large proportions. As there are no other Japanese in that section of the country, the people are thrown upon their own resources for social contact.

Here the Woman's section of the Board of Missions assigns two young women, who receive the wholehearted support of the leader of the enterprise. They conduct a Sunday School, provide preaching services, teach music, visit the homes of the people, arrange entertainments, and supervise the general social life of the colony. The plantation lies near the Louisiana border and a large number of French-speaking people are employed, to whom the Methodist workers also minister. The Japanese, American, and French children attend the same public school at the colony

OTHER RACIAL GROUPS

While the Methodist Episcopal Church, South, has developed its largest program of immigrant work among the Mexicans, Cubans, Italians, and Orientals, it has not neglected the other racial groups in the South and Southwest. Among the Poles, Hungarians, Greeks and other nationalities working in the coal fields of West Virginia there are nearly a dozen social workers covering five counties and carrying on Christian service in many communities, large and small. A Wesley House with a corps of workers serves a large group of Roumanians, Serbians, Hungarians, and others at St. Joseph, Mo. A traveling evangelist gives his whole time to preaching among the Syrians in Mississippi. A large institutional Church has been erected among the

miners at Hartshorne, Okla., and a woman missionary serves in connection therewith.

Two other units of religious work for immigrants must be mentioned—namely, the port missionary at Galveston and the community houses for the polyglot population of Biloxi.

Galveston is one of the most important ports in the country. Many thousands of immigrants stream through this port, and from it the government deports large numbers who have entered the country illegally. The people passing through Galveston are natives of nearly all European nations. Here the Board of Missions has for many years kept a port missionary, to give the immigrants a Christian welcome, to introduce them to the best phases of American life, and to serve them in any needful way. This missionary speaks several languages and has been referred to by the government authorities as "the most valuable man we have or could have."

In the oyster and shrimp canneries at Biloxi large numbers of Austrians, Poles, and other Europeans are employed. For these the Methodist Episcopal Church, South, maintains two social evangelistic centers, the Wesley House and the Moore Community House. The two institutions serve similar polyglot peoples in different sections of the city, utilizing six full-time deaconesses and several volunteer assistants. The program of service includes home visitation, day nurseries, English classes, and similar activities.

Methodist activity among other groups, once maintained as separate units, has been merged into the general work of the regular congregations in cities and

towns where such groups are found. In Texas two groups—the Germans and Czechs—have been thus merged. Missionary work among the Germans was independently organized as the German Mission Conference until 1918, when it became an integral part of the West Texas Conference, its Churches becoming regular appointments in and the missionaries members of that Conference. An official organ of the Church is still published in the German language. Missionary work among the Czechs in Texas is undergoing an even more complete assimilation. For many years separate congregations were maintained for the Bohemians, but their familiarity with the English language and their complete sympathy with the American spirit have caused these people to take their places in the American Churches.

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CHAPTER XI

CHRIST AND THE COUNTRY PEOPLE

One hundred years ago nearly 90 per cent of the American people were engaged in agriculture; to-day only 30 per cent actually till the soil. In this period there has been a mighty shifting of population as our great cities have grown up and the various commercial and industrial occupations have emerged. There has been a constant drift away from the open country to the large cities, and in 1920 the United States Census revealed for the first time more people living in centers having 2,500 or more inhabitants than in communities of smaller size.

The Rural South

Major attention has been given to the problems of the great cities, but it must be remembered that the rural problems are equally important. In spite of the momentous changes incident to the rise of cities and factories, farming is still the major industry, even in the United States. One-third of all American workers are farmers. And yet, strange to say, this is the group most neglected by all social agencies, for there is not a single rural institution—school, Church, highway, home, or any other—which receives the thought that is expended upon the corresponding institution in the city.

People of the South and Southwest need to give especial attention to the small town and the open

country, for this section is still predominantly rural. Its cities have indeed grown. They are growing proportionately six and one-half times as fast as the cities of the East and North. Between 1910 and 1920 the urban population of the South and Southwest increased 39 per cent, while the rural population in the same section increased only 5.6 per cent. Yet this territory remains rural and is likely to so remain for a generation. Of its whole population, approximately three-fourths live in the small town or open country, under essentially rural conditions.

New England is nearly 80 per cent urban; the so-called "Solid South" is 75 per cent rural. In Mississippi, for example, nearly 87 per cent of all the people live in the country or in rural communities with less than 2,500 inhabitants; in Arkansas 83 per cent of the people so live; in South Carolina 82 per cent; in North Carolina 81 per cent. Not one of the distinctly Southern States has as many urban people as rural.

The United States Census classifies as rural all the population outside of communities having more than 2,500 inhabitants, a manifestly fair classification because smaller towns almost invariably depend upon agriculture and show rural conditions. But as a matter of fact the great bulk of the population classed as rural actually lives in unincorporated territory—on farms or in farming villages. Of approximately 24,000,000 rural people in the South, 21,000,000 live in such places. Although the South has only one-fourth of the land area of the nation, it has half of the farms. In the whole South there are nearly 3,400,000 farms, the total for the nation being 6,400,000. On these Southern

farms are now living more than 16,000,000 of the 29,000,000 farm people of the country.

The Farm People of the South

Who are the folk who people the farms of the South? In the past they were the aristocracy of the section and the pride of the nation, the upholders of the best traditions, the possessors of the truest culture, the mainstay of religion, education, and the general order. Many of them belong in the same category to-day, though the "Old South" has definitely passed. In every State some of the finest and best of the citizenship are found among the farmers, even among the more humble of the class.

But of late years multitudes have migrated from the farms into the cities and large towns, leaving the land largely to the tenant farmer. The problem of the tenant is one of the gravest which the nation is now confronting. Multiplied thousands of people are caught in this system and are being crushed by it. To-day 38 per cent of all the farms in America are operated by tenants, and the percentage is constantly increasing; in 1880 it was only 25.6 per cent; in 1890, 28.4 per cent; in 1900, 35.3 per cent; in 1910, 37 per cent. The great ideal of the people owning the land they till is being reversed in this country, and we are gradually developing a peasant class.

This situation is much worse in the South than elsewhere. In New England only 7.4 per cent of the farmers are tenants, while through the whole South and Southwest the average is about 50 per cent. In Georgia, Mississippi, and South Carolina nearly two-thirds of

the farmers are tenants. While these high ratios are due largely to the presence of Negroes, very many whites also belong to the tenant class.

The "croppers" and "share tenants" are the poorest and most unstable class of farmers. They own little or nothing in their own right and are victims of absentee landlordism. They drift from farm to farm and community to community, not infrequently moving every year. Permanent institutions can scarcely be built on this class. Yet this is the very class that is most numerous in the South and Southwest; of 1,700,000 tenant farmers, fully 1,400,000 are either share renters or croppers, there being about equal numbers of each. Considerably more than half of the farmers reported had, at the time of the last United States Census, been on the land they then occupied less than four years, while nearly one-third had been located only one year or less. The constant shifting of these people from one farm to another is characteristic of the class and constitutes a definite obstacle in the way of their social betterment.

The Country Church in the South

The South is overwhelmingly Protestant; all of the nonevangelical Church members combined total only about 2 per cent of the total population, and these, except in Louisiana, are nearly all in the cities. The proportion of Protestant Church members to the total population is 40.4 per cent, the highest in the United States. Most of the Churches are rural; more than half of the rural congregations in America are in the South. The Southern Methodist and the Southern Baptist are

the two outstanding denominations, these having a large majority of all the white Churches Though many others are found, none offers even serious competition to these. Of these two, the Baptist is much stronger numerically. This was not always the case. As late as 1890 the census showed the Methodists to be leading in half the States. By 1906, however, the Baptists had taken the lead in all the States save Virginia.

It is very significant that this great Baptist advance occurred in the smaller communities. The latest religious census showed that while the Baptists were leading in all the States except Virginia, the Methodists outnumbered them in the important cities. This was true in such large centers as New Orleans, Atlanta, Birmingham, Memphis, Nashville, Little Rock, Jacksonville, Tampa, and others located in States wherein the Baptists greatly exceeded the Methodists in number.

This indicates that the Baptist growth is due largely to the rural policy of that denomination. While the Methodists have been neglecting the country Churches and concentrating on the city, the Baptists have been making their "appeal to the common man," and this appeal has won. The Baptist plan of theological training has produced preachers adapted to the rural needs, while the Methodist policy of maintaining only theological seminaries for postgraduate study has tended in the other direction.

The Rural Church Declining

For several years we have been aware that all has not

been well with the country Church. It has been neglected in the thoughts and plans of denominational leaders. To it has often been sent the inexperienced, the untrained, the inefficient minister. If aid has been extended it has been given in the form of a mere addition to the preacher's meager income and without any statesmanlike policy or ultimate goal of effort. Its preachers have generally considered it as a stepping-stone to "a better appointment," and the number of those who have regarded the rural ministry as a life work has been negligible. As a result the rural Church has for the most part functioned most inefficiently and is to-day in a most deplorable situation. It has by no means kept step with the general progress made by the rural sections.

The rural surveys conducted by the Interchurch World Movement in typical counties of the South indicated that nearly 10 per cent of all the rural Churches do not own buildings of any kind; 90 per cent of the buildings owned are of wood, and 80 per cent have only one room and are lighted with oil lamps. Nearly one-fourth of them receive outside financial aid; in some instances Churches have been aided for fifty years, while one-third have received assistance for more than ten years. One-fourth of them do not even have Sunday Schools; of those existing only two-thirds are kept open the entire year. Half of the counties studied had not sent a person into professional Christian service for ten years.

It was further found that these country Churches were for the most part making no advance. Out of 280 Churches closely investigated, 75 did not add a single

member to their rolls during the previous year, and 174 lost more than they gained. The Churches are small and becoming smaller; only 95 of the 280 had as many as 100 members, while 88 had under 50.

In seventy typical Southern counties surveyed it was found that less than one-fifth of the Churches had the services of a full-time resident pastor. Out of 138 rural communities 110 had no pastors, while only 28 had pastors living on the ground.

In these same counties it was found that 48 per cent of all the preachers had other occupations, depending on teaching, farming, or business for a part of their income. Two-fifths of these serve one Church, another fifth have two Churches, while the others have three or more. This situation pertains exclusively in the South and Southwest, for "there is no other region in which more than 15 per cent of the ministers are engaged in other occupations." This makes for inefficiency in even greater degree than the absentee system, for the preacher who follows some other pursuit is not only an absentee from his religious activity, but his interests and thoughts are likewise divided between spiritual and temporal affairs.

What Caused the Decline?

What causes have operated to bring about the decay of the country Church? Broadly speaking, these are four in number: (1) The lack of adequate financial support; (2) the type of ministry; (3) the poverty of the program; (4) the shifting of the population.

The country people are poor and untrained in the grace of Christian stewardship; hence the rural Church

is poverty-stricken. The last few years witnessed an era of unprecedented prosperity, but unfortunately the low price of cotton in certain years and the ravages of the boll weevil threatened the rural South with bankruptcy even while other sections of the country were rolling in wealth. The Southern farmer, as a rule, does not secure much actual cash and frequently does not contribute liberally to the Church of what he does receive. The result is a poor building, inadequate equipment, poorly paid preachers, and an almost total lack of modern Church programs. In fact, the dearth of finances is the fundamental cause which in large degree explains all the other reasons given for the decline of the rural Church.

This inadequate financial support is reflected in the type of ministry which is too often found in the rural sections. Too much cannot be said in praise of the country preacher. His consecration and courage have been and are most appealing. His achievements have been remarkable; he has been responsible in large measure for the evangelization of the nation. Making bricks without straw, he has built a foundation of morality and religion under the structure of our social life. Yet it remains true that the ministry he is able to give to the rural district to-day is most inadequate.

In the first place, he is usually an absentee from the community. Comparatively few rural Churches have a resident pastor. The preacher comes once or twice a month, delivers his sermon, perhaps lingers for a day or two in pastoral work, and then passes on to his next appointment. Often he must engage in other work to supplement his slender income, in which event he can

do nothing save preach. He cannot enter into the community life in any adequate degree, and thus his influence is much restricted.

Even if he lives in the community the case is little better, since under the circuit plan, which almost universally prevails, he must be absent most of the time. His time and interest being divided among two or three or more Churches, he cannot really identify himself with the life of either.

The country minister is nearly always an untrained man. The Interchurch surveys revealed that seven out of ten rural preachers had never attended a college or a seminary and only one in ten had attended both. As a matter of fact, the actual situation is worse than the figures indicate, since most of the college-trained men found in the country at any given time are young and inexperienced "beginners" who will soon pass on to the larger Churches in town and city. The number of trained men who remain in rural pastorates is practically nil.

In the midst of modern community problems the untrained man cannot lead the people and profoundly influence community life. With all due respect to the faithful and consecrated rural pastor, we must frankly confess that unless he is a resident of the community and trained for his task he cannot adequately serve and lead the people. The fault is not his, since on the pittance often doled out to him he cannot concentrate on any one community or secure the training he needs. He is the victim of a vicious circle; because his Church is small and weak he cannot be a trained resident pastor,

and because he is not a trained resident pastor his Church remains small and weak.

The surveys speak eloquently of the rewards of a full-time pastorate. The average net increase of country Churches with full-time pastors is 50 per cent greater than the increase of those with part-time pastors. The per capita contributions of the people are nearly twice as great. These facts indicate that the salvation of the country Church depends upon the trained and full-time pastor.

The Poor Church Program

Another cause of decay is the poverty of the program in the rural Church. Though changes of the most tremendous moment have transpired around it, the average country Church has not changed in any essential item in half a century. It still has the same wooden building with one room. Its total program year after year remains the same—preaching once or twice a month, a short revival in the spring or summer, some money raised for benevolent purposes.

Too often the young people are neglected and lost. Nothing is done to supervise and promote social life. The vital problems of the community are usually regarded as outside the interests of the Church. The result is that in many places it is no longer the center of community life, nor is the pastor the recognized leader. Instead, the interests of the people center around the consolidated school, the boys' and girls' clubs, or other organizations and institutions. The leadership of the Church can be regained or maintained only by the adoption of a broad program of service which will

touch every side of community life. There again the financial problem emerges, for such a program depends upon a trained leadership, which in turn depends upon an adequate support.

Another cause of decay is the shifting of the rural population. This again is at heart financial, since it tends to remove the substantial supporters of the country Church.

We have already mentioned the fact that the population is gradually drifting away from the rural sections to the large centers. This naturally injures the country Church, since those who so move are not infrequently the more prosperous people who seek better educational and other advantages. Coupled with this cityward drift there are two other changes which threaten to stifle many rural Churches. One is the moving of the farm owners into the villages and small towns, and the other is the constant shifting from place to place of the poor tenants who are left to till the soil.

That such a situation constitutes a vexing problem for the Church is at once apparent. The results of evangelism among these tenants may be dissipated in a quadrennium by the steady shifting of the people. Yet it should not be impossible of solution. The tenants seldom move far, and always others take their places. Given a trained leadership in the country Church and an efficient superintendency over or coöperation between the Churches and the circuits of a given area, the moving members could be followed and transferred so that they need not be lost.

The crux of the situation, however, is not the difficulty of keeping track of the tenants after they have

been won, but of winning them in the first place. The country Church is not reaching them. The surveys of the Interchurch World Movement showed that the percentage of tenants among farmers almost invariably was greater than the percentage of tenant farmers in the Church membership. There is, in fact, a decline in the Church wherever there is a high rate of farm tenancy.

Methodism in the Country

The Methodist Episcopal Church, South, is distinctly a rural Church. Of its 2,500,000 members reported by the United States Religious Census of 1926, 1,600,000, or 64.4 per cent, were found in rural territory. Out of 18,000 local congregations, 16,400, or 90.7 per cent, were rural. These 18,000 congregations are organized into 6,600 charges, which means that the great majority of preachers serve more than one Church, the average being about three. Many of the circuits, however, have five or six Churches. Perhaps not more than 2,500 societies have the full-time services of a pastor.

An investigation conducted by the Board of Missions in 1924 revealed the somewhat surprising fact that vast areas in the South and Southwest are still unchurched. Maps of typical counties often show half of the territory without Churches while in the other sections numerous Churches, even of the same denomination, are in competition. Everywhere parish boundaries overlap. In one county seven Methodist Churches were found within a six-mile radius of a town, while many communities in other sections had no religious advantages whatever. In the small town just mentioned there are

five churches worth not more than $15,000, and the monuments in the cemetery are valued at $25,000—"nearly twice as much for the dead as for the living."

All over the South and Southwest there are abandoned Methodist Churches given over to bats and owls. The survey indicated that the number of these abandoned Churches is 10 per cent of the number now living, a total of nearly 2,000. Why were they abandoned? Only 6 per cent of them were absorbed by other Methodist Churches, and not more than 25 per cent of the members united with other congregations after their own disbanded. Lack of financial support killed 26 per cent of them, and a lack of pastoral oversight was responsible for the death of 11 per cent of the others.

As an illustration of the typical situation disclosed by an accurate survey, the Dublin District of the South Georgia Conference may be cited. There were in this district 102 Methodist Churches with 12,252 members; all other Churches, representing ten separate denominations, numbered 167 and had 17,967 members. In a total white population of 73,500 there were 43,281 who were members of no religious organization. Of the 102 Methodist Churches, only 7 had two services each Sunday; 9 had four sermons per month, 67 had only two, and 19 had but one.

One county in the district was selected as typical and subjected to closer scrutiny. It had 57 Churches of all denominations, with 22 Sunday Schools open throughout the year and 9 others in operation during certain seasons. There were only 21 prayer meetings and 9 young people's organizations, 21 Churches having no

organization of any kind. These 57 Churches were served by 27 pastors; 38 had absentee pastors and 9 had none. In 19 Churches no person would pray publicly or lead any kind of meeting, and only 81 men in all the congregations would do so. Strife existed among the members in 18 pastorates. There were 9 overlapping pastorates and 8 communities entirely neglected by all denominations. Three-fifths of the buildings needed repairs. The average amount paid for all purposes was $686.25 per Church per year, or $1.12 per member.

It is an interesting fact that the courthouse and jail in this county cost $210,000, while all the Church property cost only $87,800. The expense of the courts for 1923 was $47,700, while the total Church expense was less than $35,000. There was 221 criminal cases docketed in the superior and city courts, while the mayor's courts handled three times as many. Only 337 persons joined all the Churches of the county during the year. Thus during 1923 the number uniting with all religious organizations was less than 40 per cent as large as the number of persons charged with crime.

Needs of the Rural Church

These facts make it plain that something must be done to reclaim the country Church. The needs are many. In the first place, there is a demand for a complete survey of all the counties in order to determine the exact nature of the problem. Such a survey would locate the abandoned Churches, define the parish boundaries, reveal instances of underchurching, over-

churching, and overlapping, show the untouched areas, and form the basis for an adequate policy.

A most pressing need is that of a trained pastor resident in every community. Given this, the country Church will at once take on new life. But this greatest need is the most difficult to meet. There are not enough preachers for all the Churches, and the Churches could not support them if they were available. The nearest probable approach to the ideal at the present time seems to be a reduction of the number of Churches on the circuits, grouping them around the town, village, or open country centers, eliminating competition and overlapping of parishes, and utilizing the lay workers in keeping open the country Churches each Sunday.

Then the rural Church must be given a more respectable place in the thinking of the denomination. No longer must preachers regard it merely as a "stepping-stone" to "something better." Men ought to elect it as their life work and prepare themselves for its problems. The constant and frequent moving of preachers should be eliminated in favor of a tenure of at least four years. Of course all this implies a better support, and this will be forthcoming in due time if a trained ministry is provided; most communities are able to take care of a pastor if inspired, led, and shown the way.

Also, the rural Church should have a program of activity which will challenge its interest and cover its vital needs. It cannot live on the simple once-a-month preaching program of the past. It must provide for the social life of its people, especially of the young. It should transform itself into a center of religious educa-

tion. Coöperating with the state and county health, educational, and agricultural authorities, it can do much to transform the community. Certainly the ultimate and primary aim is the spiritual development and salvation of the people by the proclamation and application of the Christian gospel, but this gospel is social as well as personal, and all departments of life and activity stand sorely in need of its principle.

The Consolidated Rural Church

The movement which at the present time seems fraught with greatest promise for the rural Church is that of consolidation. Many students of the problem believe that the old-time circuit of many societies under one pastor has outlived its usefulness and must be eliminated. Moreover, it is no longer necessary in the more advanced rural communities where good roads, automobiles, and school busses have practically solved the problem of distance. Everywhere the small neighborhood public schools are giving way to the large modern consolidated schools, centrally located, to and from which the children are carried daily in busses.

Around such a school a considerable business community soon springs up, and it becomes the center of social life for a large area. Learning from the schools, many circuits are abandoning their neighborhood Churches, reserving the buildings for local community purposes, and pooling resources to erect a modern consolidated church near the central school. Children can be carried thither to Sunday School as easily as to the public school, and usually by the same conveyances. And such consolidation creates a strong and modern

Church out of what previously had been several struggling and impotent groups.

This plan has been tried with much success in many states, and Church leaders are endeavoring to apply it everywhere. It is, surprisingly, a slow process and beset with difficulties. Rural people are strongly conservative. They are traditionally attached to the old community Churches, with their memories and graveyards—especially the latter! In many cases they cannot be persuaded to adopt so radical an innovation as they conceive the consolidated Church idea to be. But the plan possesses many advantages and will doubtless prevail everywhere in time.

Methodist Rural Missions

The problem of the struggling rural Church is present in an acute form in every section of the Church. Many thousand local societies are involved. Hence the resources of many agencies are brought to bear upon it. Yet it must be confessed that all of them have thus far been more or less impotent, and except in the case of detached instances here and there the general decline of the country Church seems to be continuing. Among the leading elements of the rural missionary program of the Methodist Episcopal Church, South, the following may be mentioned:

1. The first is the work of the Board of Missions of the various Annual Conferences, working in their own territory. Usually the first consideration of these boards is given to occupying new rural territory and assisting the rural charges. In 1928 these boards aided 1,500 such charges and appropriated $275,000 thereto. Most of

this money was spent in supplementing the salaries of rural pastors. In the absence of a definite constructive policy of work and an adequately trained leadership it is feared that even this large expenditure is not securing permanent results. Very many of the charges assisted have been receiving missionary aid for twenty years or more, yet have made little or no progress toward independence and have no prospects for the future.

2. The Woman's section of the Board of Missions assigns twelve deaconesses to rural work in Arkansas, Louisiana, Kentucky, Texas, Mississippi, and Georgia. These young women work in connection with the Churches, usually being assigned to a definite charge or community. They render unique and much needed service in discovering and developing local leadership among the women and young people, perfecting Church and social organizations and training workers. About $12,500 per year is spent for this type of work.

3. The General section of the Board of Missions confines its rural policy to maintaining a few "demonstration charges" and coöperating in a few pioneer "extension projects" in neglected territory. A demonstration charge is a rural Church or circuit selected for experimental purposes; an appropriation is made, and the pastor is expected to use the same in promoting some definite policy or phase of rural work. In this way it is hoped to solve problems and develop programs by actual experience, and when definite results are secured they are given to the Church at large to be used by other rural workers. Such demonstrations are being supported in Georgia, Virginia, Tennessee, Arkansas, and Missouri.

Extension work is being done in South Carolina, Tennessee, and Kentucky. In this field of work appropriations are made to presiding elders, pastors, field men, or others, the funds being used in surveying definite areas, occupying new fields, reviving suspended work, or similar extension activity. The entire appropriation of the General section of the Board of Missions for rural work is not more than $7,000 per year, on which limited outlay the program is restricted and inadequate.

4. Most fundamental of all, perhaps, is the educational policy which undertakes to train leaders for the country Churches. Originally promoted by the Board of Missions, this work has largely been taken over by the schools and colleges and included in their curricula. Chairs of rural work are maintained in the theological seminaries at Emory, Southern Methodist, and Duke Universities as well as in several colleges. An attempt is being made to produce rural specialists who will devote their lives to the rural ministry. On this depends the ultimate success or failure of the rural Church.

The Duke Fund

Perhaps the most important contribution now being made to the solution of the rural Church problem is the service rendered by the Duke Fund in North Carolina. The late Mr. James B. Duke was always interested in the country Churches of his native state and during his life made large annual contributions thereto. A part of the benefaction created at his death provides an annual fund of from $60,000 to $100,000, which must be used among the Methodist Churches of North Carolina situated in communities having less than

1,500 inhabitants. The fund is administered by Duke University, in connection with which a strong department of Rural Church Life has been developed.

The fund may be used for building purposes or for maintenance, but not more than half the amount necessary for any given enterprise will be provided. During the years 1926, 1927, and 1928 this fund made 120 donations to building enterprises totaling $155,000; from the beginning of Mr. Duke's personal gifts through 1928 the sum of $304,000 has been distributed in 466 donations. The Duke Fund Commission coöperates with local Church members in all architectural details, and as a result modern brick and stone churches with adequate facilities are replacing the old one-room wooden structures throughout North Carolina.

The Duke Fund also assists in the maintenance of rural Churches, by supplementing the salaries of pastors and otherwise. During the last three years 264 such donations have been made, involving an outlay of nearly $100,000. Such aid is even more important than the erection of modern buildings, since it enables the congregations to secure a capable ministry.

An interesting departure in the administration of the Duke Fund is the active coöperation of the theological seminary at Duke University. Ministerial students are assigned to rural charges as assistants to the pastors, as full pastors, or as special workers during the summer months. These students are paid by the Duke Fund. The plan embodies several features of the highest importance. It provides a "laboratory" for the training of ministers and tends to direct the young preachers toward the rural field as a life work. It gives to the

country Church an adequate working staff and thus makes possible a full round of activity. Some of these Duke Fund assistants have established vacation Bible schools, organized training classes, developed a full policy of religious education and recreational activity, and revived declining Churches by providing for them a worthy leadership and program.

The work of the Duke Fund is the outstanding experiment in the development of the rural Church. While its appropriations are made only to Methodist societies, its advice and findings are proving valuable to all the denominations; and in due time it is expected that data will be secured and policies worked out which may be utilized by all the agencies interested in this phase of religious activity.

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CHAPTER XII

THE CHRISTIANIZATION OF SOUTHERN INDUSTRY

If Abraham had been carried across forty centuries of time and placed suddenly in the rural home of our grandfathers he would not have been so dismayed as our grandfathers would be if they were transported across one century and set down in the modern city. The quick transition from a rural and personal to an urban and mechanical civilization has caused bewildering changes, not only in economic conditions and manner of living, but also in ways of thinking, social attitudes and relations, and even in our moral ideas. Many, if not most, of the social and moral problems which vex the present generation are directly or indirectly due to this mighty change.

The Church has not always known what to do in the new situation. On the farms we developed our social customs and our ethics, largely on a personal and individualistic basis because human relations were quite simple. But to-day multitudes work in great factories, impersonally owned and managed by strangers acting under the motive of profit. In the whole process of production the persons are not so important as the machines they operate. The problems of life have assumed entirely different aspects

Into the great city the Church has moved. A rural institution in its development, it has taken its rural

program into the new scene. The charge that most city Churches are simply country Churches moved to town is in general well founded. It is of course true that the Church members are country people moved to town, but while the people have entered into a totally changed environment their Church has too often preserved its old routine and made few adaptations to the new situation. It is certainly true that the gospel on which the Church rests is abundantly able to meet and save any situation, but the Church, itself confused by the mighty transition, has experienced difficulty in applying the gospel in the new order. Hence we find the very class among which the Church was strongest in the country, namely, the workers, is the very class which is least influenced by it in the centers of population.

It is at this point that the Church meets one of its greatest challenges. It must Christianize the machine. It must make religion dominant in the industry of the nation if it is to control the social order of the future.

Industrialism in the South

While the southern states remain predominantly rural, the industrialization of this section is proceeding apace. Between 1900 and 1928 the South increased the value of its farm products 231 per cent, but during the same period its mineral products increased 1,314 per cent and its manufactured products 563 per cent. The South to-day has nearly as much wealth as the whole nation had in 1900; the value of its manufactured products in 1928 was as great and that of its mineral products much greater than was true of the United States at the beginning of the century. In 1927 the

South produced manufactured products to the value of ten billion dollars and spent six billion for materials and power. Its mines produced nearly two billion dollars worth of minerals. Its 38,000 factories employed 1,700,000 workers, who received more than $1,500,000,000 in wages. The value of the manufactured products of the South is nearly double the value of its agricultural products.

Outstanding among Southern industries are the textile mills, mines, oil and gas wells and refineries, iron and steel mills, water power, paper mills, naval stores, lumber, and sugar mills. The South produces half of the lumber and timber products of the United States, all of the turpentine and resin, 38 per cent of the Kraft or wrapping paper and a large percentage of other papers, all the cane sugar, one-third of the mineral output, half of the petroleum and natural gas, and 28 per cent of the hydro-electric power. West Virginia is the second bituminous coal mining state, producing 16 per cent of all the soft coal of the nation and employing more than 100,000 miners. Kentucky has 800 mines giving employment to 40,000 men, while there are extensive mining operations in Alabama, Virginia, Oklahoma, Tennessee, and Missouri. The great steel mills surrounding Birmingham are among the largest in the country, and around these mills are industrial communities of large population. Seething masses of people surround the oil wells of Texas, Oklahoma, Arkansas, and Louisiana.

The Textile Industry

The greatest southern industry is that of textile

manufacturing, in which the South is now supreme, having wrested such supremacy from New England during the past few years. Most of the mills are located in the Carolinas, Georgia, Tennessee, and Alabama, though they are found in all the southern states. In sixteen of these states there were in 1928 a total of 1,825 textile plants representing an investment of more than a billion dollars. Other mills are being erected annually as the industry expands; the *Blue Book of Southern Progress* in 1929 listed fifty new textile projects involving an expenditure of not less than $500,000 each under way in the South during the current year.

The South to-day has 52 per cent of the country's spindles and produces 62 per cent of all the cotton goods manufactured in the United States. There are over 18,000,000 active spindles and nearly 350,000 active looms now in the South, and the numbers are rapidly increasing. Between 1910 and 1928 the South gained 7,000,000 spindles and the rest of the country lost 3,000,000. The South produces more than half of the world's cotton and consumes in its own mills more than a third of all it produces; the South consumes nearly 5,500,000 bales annually while all the rest of the country uses 2,000,000, the balance being shipped to foreign lands. The South to-day uses nearly 90 per cent more cotton than the great textile center of Great Britain and 780,000 bales a year more than the three leading European textile manufacturing countries of France, Germany, and Russia combined.

Among the textile plants are 1,028 cotton mills, 421 knitting mills, and 480 other mills. There are a dozen

great rayon plants, manufacturing artificial silk from cotton and wood pulp, representing an investment of $200,000,000; this industry is in the embryonic stage of its development and a tremendous degree of expansion seems assured. The largest rayon plants are located at Roanoke, Va., Nashville, Tenn., Hopewell, Va., Asheville, N. C., Covington, Va., and Elizabethton, Tenn. The value of the annual output of all the Southern textile mills is around one billion dollars. More than a million people rely on the mills for support.

The Mill Workers

The size and importance of the textile industry in the South and the fact that it has developed some distinctive features make necessary a closer study of social conditions in the mill communities. Who are these million people who operate the spindles and looms in the southern mills?

They are for the most part pure-blooded Anglo-Saxon folk who, prior to the coming of the cotton mills, inhabited the small mountain farms of the Appalachian region. There are practically no foreigners in the mill villages. Less than three per cent of the whole southern population are foreign-born, the percentage for the rest of the country being above eighteen. Out of a southern white population of 27,000,000, more than 20,000,000 were born in the state where they now live and 3,500,000 of the others were born in other southern states. The industrial life of the South is therefore free from the problem of foreign labor which is so prominent in other parts of the country.

Unable to do more than eke out a precarious existence

on their rocky farms, the mountain people welcomed the coming of the mills and by multiplied thousands flocked to them to secure employment. Having known nothing save toil and poverty in the old environment, they were willing to work for small wages and considered themselves prosperous on a stipend far below the average for the New England textile industry. Fathers, mothers, and all the older children worked in the mills and continue to do so until this day.

While there is ample evidence that the number of children working in the cotton mills is being reduced thousands are still laboring when they should be in school. The states generally do not permit labor on the part of children under fourteen, but no state requires an elementary education for children of fourteen who desire to work. In Georgia there is no limitation on the number of hours such a child may work; South Carolina permits 10 hours a day, Florida 9, and North Carolina restricts them to 8 hours unless they have passed the fourth grade in school. The recognized standard of prohibiting the work of children at night is not met in three states. Under such lax regulations many evils are possible and no doubt actually occur. It is stated on good authority that many mills require all the children above fourteen to work as a condition for renting a "company house" to a family, a situation which not only forces the children into industry and prevents them from obtaining an adequate education, but also chains them to a given mill and closes to them the door of opportunity in other fields. It is said that young girls have been forced to leave their parents' homes and obtain rooms elsewhere in order to accept

employment in the stores of the city adjacent to the mill community.

Hours of Labor in the Mills

Many of the greatest mills run night and day, operating during the twenty-four hours on two shifts. The southern cotton mills have the longest working week of any large industry in the United States. The eight-hour day is practically unknown. The laws of North Carolina and Georgia establish a sixty-hour week, South Carolina prescribes fifty-five hours, while in Alabama there is no limit. Many mills operate eleven hours during the day and twelve hours at night, and women are permitted by law to work these hours in North Carolina, Alabama, and Georgia. In few places are the hours of labor kept within the limit usually recognized as reasonable.

One of the most distressing features of the mill situation is the fact that 40 per cent of the workers are women and 30 per cent of these are both wives and mothers. In a survey of 321 families in two states it was found that 23 per cent of the mothers worked most of the time in the mills. The student who made this survey asserted that women often stand up for eleven hours a day at the machines until a few days before the birth of their children.

The Wages of the Workers

Not only do the workers in Southern cotton mills have the longest working day, but they are also the poorest paid workers in any large industry in the United States; they receive the lowest hourly rates and

the smallest annual wage. This is shown not only by the United States Bureau of Labor Statistics but is conceded by the National Industrial Conference Board, which includes nearly all the mill owners of the nation in its clientele. In fact, the appeal made to the northern mills to move southward and the motive which actuated many of them in so moving was the presence of cheap labor in the South.

The United States Census of Manufactures shows that in 1923, the latest year for which yearly data are available and one of the most prosperous years of the industry, the cotton mill workers of the Carolinas, Alabama, and Georgia received $12.35 per week or $641.97 for the year. In 1926, according to the Bureau of Labor Statistics, the workers in North Carolina, the state in which the highest wages are paid, received $13.63 a week and those in South Carolina received $10.33. The wages in Georgia were about $11 per week.

These are average wages and include the women and children. But they are representative of the industry, because there are no highly paid artisans therein.

These mill workers are not yet organized in the labor unions, though efforts to perfect such organization are being made constantly and will doubtless be successful in time. There is no legal minimum wage. Hence the scale of payment, which is nearly always based on piece work, varies considerably with local conditions. "Workers in Porterdale, Ga., for example, do the same kind of work for the same number of hours as the workers of Columbus, Ga., and they work for the same company, but the pay of the Porterdale workers is sub-

stantially less because there are no opposition mills in Porterdale to bid for their labor."

As stated above, the Southern mills pay less wages than any other considerable industry, in the South or in the nation as a whole. In 1923, according to the Census of Manufactures, the mill workers of the Carolinas, Alabama, and Georgia received 14 per cent less than the workers in other industries in the same states. But how do the wages of mill workers in the South compare with the wages of the same kind of workers in the North? They are invariably considerably lower, the estimates of difference varying from one-third to one-half. The National Industrial Conference Board figures, which are based on only a few mills in the South, indicate that wages in the cotton industry are 34 per cent higher in the North. The figures of the Bureau of Labor Statistics for 1926 showed that in Massachusetts the hourly rates are 43 per cent and the weekly rates 38 per cent higher than in North Carolina. Women frame spinners in New Hampshire receive considerably more than twice as much as the same workers in South Carolina. The Census of Manufactures in 1923 showed that the average annual wage in the four leading Northern States was 58.5 per cent higher than in the four leading Southern States. The *Blue Book of Southern Progress*, which is issued by the *Manufacturer's Record* and represents the viewpoint of the mill owners, concedes the large discrepancy between northern and southern wages in the textile industry. It states that the average wage throughout the country, based on 158 mills, is 32.4 cents per hour, and shows that the rate in all Northern States is above that

average, while all Southern States fall below it. The average rate in various States is as follows:

State	Cents per hour
New Hampshire	41.9
Rhode Island	41.0
New York	40.4
Massachusetts	39.2
Connecticut	39.1
Maine	32.7
Virginia	31.6
North Carolina	29.5
Georgia	26.0
South Carolina	26.0
Alabama	24.4

The Cost of Living

It has often been supposed that the cost of living in the South is lower than in the North and that therefore the difference in wages is equalized. Spokesmen for the mills customarily assert that southern wages are in reality higher than in the north when living costs are considered. Complete data on this subject are not at hand, but such facts as have been gathered support the somewhat surprising conclusion that living costs in the southern mill communities are actually higher than in the North. The National Industrial Conference Board studied living costs in Fall River, Mass., the greatest mill center in America, with 111 mills, and three Southern centers, Greenville, S. C., Charlotte, N. C., and Pelzer, S. C. Though the cost of living in Pelzer, which is an isolated village, was lower than in either of the other two southern communities, it was nevertheless higher than in Fall River, in spite of the fact that rent

in Pelzer is a practically negligible item. The annual costs in the two places were found to be as follows:

Item	Fall River	Pelzer
Food	$ 572 00	$ 709 80
Shelter	117 00	48 00
Clothing	243 36	278 57
Fuel, heat, and light	70 20	78 20
Sundries	265 20	259 48
Total	$1,267 76	$1,374 09

These costs were for a family of father, mother, and three children under fourteen years of age. Due allowance was made for the free electric lights and cheap rent in Pelzer. While the study was made in 1919–20 and the *amounts* have changed, it is believed that the *differential* is applicable to-day. With wages in the South admittedly much lower and living costs presumably about 10 per cent higher, the economic status of the southern mill worker seems to be much inferior to that of his northern brother.

The Cotton Mill Village

When in response to the demand for labor the mountain population flocked to the southern cotton mills the problem of housing these workers arose in an acute form. The manufacturers met the situation by erecting homes for the people, and thus sprang up the large and populous "mill villages" which are found adjacent to all the mills. The villages are built upon "company" land and owned outright by the mill corporation. The small homes are rented to the employees for a nominal sum, usually about seventy-five cents or one dollar per room per month, electric lghts

and water being included in this insignificant rental or provided free by the mills. It is the presence of these mill villages with their extremely low rentals which creates the impression and backs the argument that living costs in these communities are very low.

It is difficult to describe a "typical" mill village, so great is the diversity of these communities. In appearance and standards of living accommodations afforded they range from squalid and insanitary collections of miserable hovels to beautiful and thoroughly modern towns of the "model" type. In some cases the village is "squatted down in a dilapidated section of the city" and "has all the horrors of a city slum." At the other extreme one finds a village of beautiful stucco houses with well-kept lawns and streets, a public library, Y. M. C. A., or community house, swimming pool, free clinic, and many of the cultural advantages of the modern city. But the usual village consists of long lanes of square wooden houses of from three to five rooms, fairly well kept and neatly painted; sometimes the houses are all of the same color, but frequently the monotony is broken by a variety of paints and trimmings. There are flowers, trees, and shrubbery; the place gleams with light in the early evening, since electricity is free; the houses have modern sinks and running water, and bathrooms are not uncommon, while a hydrant is always near the cheaper houses not so modernly equipped.

All, or nearly all, of the social institutions and cultural advantages in the mill villages are provided by the mill owners, and some mills spend large sums annually for the welfare, amusement, health, and

general development of their workers. They build, or assist in building, the Churches and pay largely to the support of the ministers. They control the schools, either by subsidizing them in lieu of local taxes, by providing school buildings, or by electing the school committee. It has been charged that mill schools are inferior to the public schools and practically never go beyond the seventh grade. It is, however, an undeniable fact that the mill schools are much superior to any the workers ever enjoyed previously or to which they would be likely to have access elsewhere. In some cases, at least, unusually fine schools are maintained; the great school in the mill village at Greenville, S. C., is said to be the most modern in equipment and operation and to be the most liberally supported, financially, of any public school in the entire state. Unbiased students assert that any educational backwardness in these villages is due not to the operators but to the parents who want their children to work; the owners are usually more interested than the parents in the education of the children. It is true, however, that a definite correlation exists between wages and school attendance. The thin pay envelope forces into the industry thousands of children who should be in school.

The Bane or Blessing of the Village

Is the mill village a bane or a blessing? Men disagree. Extremes of opinion prevail with reference to every phase of the cotton mill industry. Wyatt Brown, writing in *Plain Talk*, declares that "mill people look and act differently from other people. Mill children are considered largely as imbeciles and objects of pity."

The people are described by this writer as illiterates, who do not wash before supper, and their homes are thus pictured: "Grass plots are covered with weeds and tin cans. Piles of refuse lie about, putrefying and breeding ill health. . . . You will see dirtiness and poverty that cannot be imagined. You will see wailing, neglected infants, filthy bedclothes, grimy floors, and windows which hardly admit light," etc. At the other extreme, Lois MacDonald, in *Southern Mill Hills*, quotes an enthusiastic South Carolina minister as declaring that the mill owners are instruments of God, divinley ordained to uplift the people. "The pioneers of Southern industry were pioneers of God," said the preacher. "They were prophets of God doing what God wanted done. Southern industry is a divine institution. When the first whistles blew people flocked to the light from barren places. These cotton mills were established that people might find themselves and be found. It is a spiritual movement."

Attacks have been made upon the whole village system by religious leaders and persons interested in social reform on grounds of the general social welfare. These attacks have been replied to by other religious and social workers equally interested in the problem. The basis of the adverse criticism lies in the fact that the system is thoroughly paternalistic and works against the independence of the individual. The mill worker, it is alleged, is tied to the mill, since his resignation means instant eviction from his home. By the same token he is prevented from joining a union or agitating for higher wages, shorter hours, or better working conditions. Not only so, but his children are likewise tied

to the industry, since many mills insist upon the labor of the whole family as a condition of holding a house. The dependence of the workers upon the philanthropy of the mill operators for their recreational, cultural, and even religious advantages is alleged to create a spirit of dependence and stultify the manhood of the people. The system prevents the exercise of initiative and the development of character and leadership. Further, the workers can never own their own homes and therefore are not likely to become stabilized, economically independent, or interested citizens of the municipality or commonwealth. On these and similar grounds of the adverse effect of the mill village upon the individual many persons have contended that the whole system is baneful in its influence and should be abolished.

To all of these arguments the friends of the system reply on practical grounds. The mill workers, they aver, fare much better to-day than they fared on the farms from which they came; they have better homes, more money, superior schools, better living conditions, and better advantages of every kind than they possessed before they entered the mills or could hope for if they left. It is pointed out that practically none of them could or would purchase homes if the villages were abolished, but would be victimized by real-estate sharks and rental agents. As for the paternalistic element, the proponents of the system admit its presence but scout its seriousness. It is, they insist, a temporary and necessary step in the industrial evolution of the South, which will be outgrown in time as southern industry becomes diversified but

which in the meantime is a genuine blessing to the workers and has helped them to a new social status.

So stands the argument. It is possible that both sides are in large measure correct. Theoretically considered, the paternalism of the mill village is not conducive to the development of leadership or the highest quality of citizenship. Practically considered, it is difficult to conceive how the industry could have developed on any other basis, and the village has undoubtedly been of immense practical benefit to the unskilled workers newly arrived from the precarious life of the mountain farms. That the industry will develop until adequate wages are paid, working hours reduced, and the workers enabled to take their places on a common footing with their fellow citizens of other pursuits is the hope of all right thinking men.

The Need for Christian Service

The spectacle of a million people thus grouped in a thousand unique and self-contained villages in the heart of the South should long ago have stirred the Churches to action. But the great denominations have been slow to grasp the missionary opportunity thus presented, and as a consequence these groups have been preyed upon by a multitude of irregular cults and "isms." In the mill villages one will find an amazing array of them—Primitive Baptists, Pentecostals, "Holy Rollers," "Godites," and other fanatical sects which play upon the ignorance, superstition, and fatalism of the people but offer them nothing in the way of constructive service.

In scores of villages, populated by multitudes of

people in whose veins runs the purest Anglo-Saxon blood of the country, there are no adequate Church facilities and no competent religious leadership. There is no modern system of religious education and recreational activity for the children and young people. There is no program of social service save in those villages where swimming pools, libraries, playgrounds, and similar advantages are provided by the mill owners. And there is a social chasm between the mill people and the general citizenry which unfortunately prevents the former from taking advantage of the religious and social advantages in the city near which the mill may be located. It is doubtful if any section of the American population presents a more urgent need or offers a better opportunity for substantial results than the "Southern mill hill" people.

Christian service to the mill workers is a missionary project. The people are too poor and too little trained in liberality to immediately bear the total cost of their own evangelization. With characteristic interest in their employees, however, the mill operators are usually willing to assist the reputable denominations in providing religious advantages for the workers. In many cases the mills provide the land, assist in the erection of Churches, and contribute liberally to the maintenance of pastors; in no other industrial communities of the nations are the capitalists so ready to coöperate with the Churches.

Such coöperation on the part of the mill owners is frequently denounced by the more radical class of social workers on the ground that it tends to make the Church an ally of capitalism and to silence the preacher

in the face of exploitation and injustice. Whatever truth there may be at this point is usually grossly exaggerated. It is doubtful whether any mill owner ever gave a serious thought to the probable value of "buying a preacher," and still more unlikely that any preacher, especially a Methodist itinerant, would be much influenced by a financial contribution to stultify his ministry. Aid to the Churches on the part of the mill companies is simply a factor in the whole paternalistic system which prevails everywhere in the industry. In a sense unappreciated elsewhere, the mill owner regards the workers in his mill as "his people," and he feels a conscious responsibility for every phase of their welfare. It is a recrudescence of feudalism, the good or evil influence of which is vehemently argued pro and con. It would seem that the part of wisdom lies in accepting the situation as it prevails, alleviate whatever evils it may present, and by developing a leadership among the workers enable them to pass through the stage of paternalism to a more complete independence as rapidly as possible.

The Program of Methodism

The Methodist Episcopal Church, South, has long been in advance of other denominations in dealing with the industrial situation in its territory; even so, it must be confessed that its program is as yet entirely inadequate. Much of the most effective work is directed and financed by the Boards of Missions of the various Annual Conferences involved; these boards in 1929 spent $75,000 in giving aid to 400 charges in industrial centers. The Upper South Carolina Conference, in the

territory of which numerous cotton mills are located, has been the pioneer in industrial work; this Conference has for several years appointed a capable "superintendent of industry" who has given his entire time to a study of the mill problem and the direction of Church work in the villages. At the present time Methodist pastors are working in hundreds of industrial centers though most of them are "making bricks without straw," having neither equipment nor program adequate to the task and opportunity. The Woman's section of the Board of Missions maintains an extensive activity of social service for women and children in many industrial areas by means of Wesley Houses and the assignment of deaconesses to work in connection with the Churches. The Woman's work is quite extensive among the miners of West Virginia, Texas, and Oklahoma, the fisheries of the Gulf Coast, the steel mills of the Birmingham area, and the cigar factories of Tampa and Key West, as well as among the textile workers.

The Industrial Section

The most thoroughgoing attempt on the part of the Board of Missions of the Methodist Episcopal Church, South, to cope with the industrial problem is the work of its Industrial Section, which operates under the Home Department. The superintendent of this section has under his general direction all the work of the Board in industrial centers, but he has largely confined his activity to the textile industry. Nearly all the mill villages have been inspected, a preliminary survey of the whole situation has been made, contacts have been

established with both operators and owners, and a policy of industrial work has been tentatively outlined. The leading features of the provisional policy may be summarized as follows:

1. There is being made a more accurate survey of conditions and needs in the textile industry which will, it is hoped, provide the basis for a better policy than is at present possible. In view of the practical impossibility of making an intensive survey of all the villages, certain representative centers in the various states have been selected for study.

2. As this study progresses a general promotional activity is being carried on. Villages are discovered in which there are no religious agencies of a reputable character. These are reported to the presiding elder, the Conference Board of Missions, and other responsible persons or groups, and the superintendent of industry coöperates with these in organizing Churches. Many new Churches have been thus established.

3. Serious attention is being given to the crux of the whole problem, securing a competently trained ministry for the mill villages. In many sections the mill Churches have been regarded as "poor appointments," and this attitude has made it impossible to secure or hold the most capable pastors. Until trained men are willing to adopt the industrial community as their special field of labor and resist the appeals of more lucrative and "promising" fields permanent progress can hardly be made. To that end efforts are being made to educate the Church with reference to the need and opportunity in the industrial sections. Seminars are held with pastors in such areas and courses covering the subject

are given in pastors' schools and schools of missions. Special attention is given to the theological seminaries. The superintendent of industry maintains his office in Emory University, and efforts are being made to interest the young preachers in training, especially at Emory and Duke Universities, in the industrial ministry.

4. For purposes of study and experiment the Hamp Stevens Memorial Church, at Columbus, Ga., has been selected as a special project or "demonstration charge." The village in which this Church is located is a typical mill community, and excellent coöperation is given by both mill owners and workers. A modern building with institutional facilities has been erected. The Board of Missions renders some financial aid and provides the services of a deaconess. Here a full program of service ministers to the spiritual, social, intellectual, and physical needs of the people. There is a day nursery, clinic for babies and children, organized and directed playground and athletic activities for all the age groups, night school, circulating library, reading rooms, swimming pool, gymnasium, and many other social and recreational features. All this is, of course, supplementary to the regular services of the Church and Sunday School. The people have responded wholeheartedly. The Hamp Stevens Memorial Church now has a membership of nearly 700. From this "laboratory" a plan of work is being developed which, it is hoped, may be applied in other industrial communities.

The Textile Industrial Institute

At Spartanburg the Board of Missions maintains

what has often been called the most unique educational institution in the world. The textile Industrial Institute stands in the center of the mill communities of the city and serves the mill workers and the people who come down from the mountain areas to seek employment. All students work in the mills while pursuing their studies. The student body is divided into two "shifts," which alternate at weekly intervals between the schoolroom and the spindles. While the "A group" works at the mill the "B group" pursues the studies, and at the end of the week the groups change. By this plan all students support themselves while acquiring an education.

The Textile Industrial Institute accepts students without reference to age or previous qualifications; most of the students are grown men and women, many were unable to read or write before entering the school, and whole familes, including father and mother, sons and daughters, are frequently enrolled. The institution has overturned some hoary educational traditions. Mature students have entered the primary classes and have completed several grades in a single year while working in the mills half the time. Beginning low in the grades, boys and girls have completed the standard high school courses in one-half or one-third of the time customarily allotted and have successfully passed examinations for entrance to college. About 200 students are always in attendance at the Textile Industrial Institute. The Board of Missions maintains the institution outright, appropriating $15,000 annually therefor

The Goodwill Industries

Another section of the Home Department of the Board of Missions operates Goodwill Industries in a dozen or more southern cities. A Goodwill Industry may be described as the industrial department of a modern down-town Church or community center. It is a workshop wherein the labor of worthy needy persons is utilized in rebuilding or repairing used or cast-off articles of every sort, which rebuilt articles are then sold at a low price to the poor. Thus the Goodwill Industry not only provides employment for old people, cripples, and others who could not easily find work elsewhere, but it also enables the poor to secure certain necessities which they could not otherwise obtain.

Under the direction of a general superintendent, Goodwill Industries are successfully operating in Nashville, Chattanooga, Memphis, Richmond, Dallas, Fort Worth, Norfolk, Winston-Salem, Shreveport, Atlanta, Birmingham, Hot Springs, and Little Rock. Others are being established as the necessary local coöperation is secured. These plants are self-supporting save for a small initial outlay and the salary of the local superintendent. During 1928 these Goodwill Industries gave employment to 1,500 persons, rebuilt and sold 10,000 articles, and showed a total business of $110,000.

This phase of missionary work is quite productive of social and religious results and is undergoing a rapid development. The superintendent of Goodwill Industries has laid out a program of expansion which includes the following features: (1) Settlements wherein men employed in the Industries may be cared for until better employment can be found or until the men "get on their

feet." (2) Rescue missions in connection with certain of the Industries. (3) Settlement homes for aged women workers. (4) Goodwill Churches in connection with those Industries located in congested sections which have no Church facilities. (5) Fresh air camps and farms for children and the aged. (6) The development of certain flourishing Industries into small factories for the manufacture of simple articles, in order to give permanent employment to the numerous needy people who cannot at all times be provided for by the Goodwill plants.

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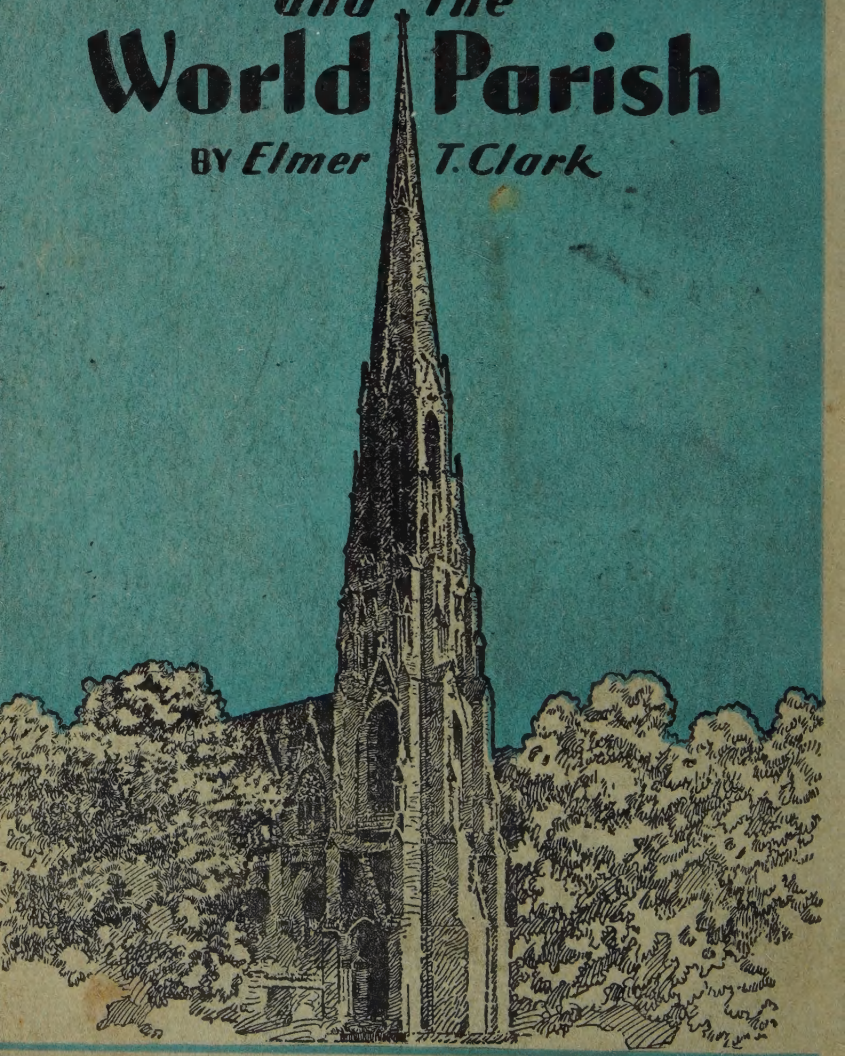
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